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The New Education in Religion

By HENRY BERKOWITZ, D. D.



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The New Education In Religion

with a



Curriculum of Jewish Studies

By HENRY BERKOWITZ, D. D.

*Chancellor of the Jewish
Chautauqua Society*



The Jewish Chautauqua Society
PHILADELPHIA, PENNSYLVANIA

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Contents

1. The General Plan.....	Page 7
2. Individuality in Pupils.....	17
3. Individuality in Pupils, (continued).....	27
4. Personality in Teaching.....	41
5. Materials for the Instruction of Primary Grades.....	51
6. Materials for the Instruction of Intermediate Grades.....	63
7. Materials for the Instruction of Junior Grades.....	77
8. Materials for the Instruction of Senior Grades	77
9. Materials for the Instruction of High School Grades—The College Outlook.....	93
10. The Curriculum.....	111

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The General Plan

THE NEW EDUCATION IN RELIGION.

THE NEW EDUCATION IN RELIGION

Lesson I. GENERAL PLAN

The traveler into a new country is safest with a guide. The guide must be familiar with the ground to be traversed, and through his knowledge and experience, must command full confidence. Our children as they enter the Religious School are to be guided into a strange and untried domain. The teacher is the guide to whom they look with unquestioning confidence in his knowledge and sincerity. To merit this trust and to fulfil it, is to have at once the greatest of responsibilities and the most joyous of privileges.

**A Guide
Needed**

That trust falls upon every parent when the mysterious gift of a new life—that of a child, comes into the home, for upon the influence of the parental example, training and instruction, more than upon aught else will depend the whole future of the child's character, conduct and soul culture. The first school from Patriarchal days was the home, and the home still is and will ever remain the earliest and most important school of child-training. "A child's mind," said one of the Rabbis, "is like a clean tablet on which nothing has been written." The first records on that tablet are made in the home and their impress is indelible. Therefore, every earnest parent is eager to find help to be a safe and wise teacher, friend and guide to his child. These lessons aim to place within the reach of parents the results of the study and experience of those who have gone over the ground in advance.

**The
Parent's Re-
sponsibility**

THE NEW EDUCATION IN RELIGION.

The Teacher
Shares
Parent's
Duty

The school comes to supplement (never to supplant) the home in this earnest work. The teacher in the Religious School merely shares the parental duty, carrying it on into special fields for which the school has better equipment than the home; and affording the added stimulus which comes of organized effort and the enthusiasm of working with others. Frequently an added responsibility falls upon the school to supply the deficiencies of the home when it fails to cultivate the religious side of the child's nature. The teacher may, and usually does, influence the home for good through the agency of the child itself, awakening a sense of duty in parents and affording them practical aid in providing for the child's religious nurture and training.

The teacher, then, wants a guide book, by which to lead the pupils who, under his care, are to travel the unknown land—the Study of and Training in Religion. The effort is herewith made to provide for Religious teachers in Jewish Schools such a guide, technically called a Curriculum.

No
Curriculum
is Final

It must be admitted at once that, as no guide book ever published was final and complete, because in every growing land new roads are constantly being opened, new territory being settled and old places being improved, so no Curriculum of study that has been or may be devised can be final and complete. The educational ideal itself is constantly advancing; new principles are being revealed and old methods improved. What is here offered is meant to be suggestive merely, and flexible enough for adaptation as need requires.

Types of
Jewish
Schools

Moreover, no curriculum can possibly fit every school. The Talmud Torah (the Public Hebrew

THE NEW EDUCATION IN RELIGION.

School); Yeshibah (the Advanced or higher school); 'Heder (the Private Hebrew School); the Hebrew Day School; the Congregational Sabbath or Sunday School; the so-called "Mission" or Free School—all these exist side by side. Into one or another of these the Jewish child enters to secure what is offered of training in Judaism. Each of these types of School has evolved a more or less definite Curriculum, in which the common aim of rearing the child in the love of Judaism, to a moral and religious life, has been attained by diverse methods and with varying degrees of success.

It is essential that the Jewish Schools of the present day carry forward the best traditions of the past. They should be permeated with the consciousness of the inspiring fact that Israel has from the first and uninterruptedly down to the present, continued to be an educating people; making important contributions of permanent worth to the development of educational endeavor. Of all this, but scant notice is taken in the works devoted to telling "The History of Education." On this account and in order to sustain and strengthen the Religious Teacher with a sense of the historic task in which he has a share as a guide of youth, the Curriculum here outlined offers as a basic course, that which gives an "Historical Survey of Jewish Education." (See Curriculum p. 124).

**Knowledge of
the Past
Essential**

The effort to apply the principles and practices of Jewish education, evolved in the past, to our present needs brings us face to face with the fact that all our schools, of whatever type, are facing a crisis. They are confronted alike by the critical change which has come over the whole educational world.

**Present Crisis in
Education**

THE NEW EDUCATION IN RELIGION.

Heretofore the Curriculum has concerned itself primarily and mainly with the materials of instruction. The revelations of modern psychology, the demonstrations of physiology, and the whole range of scientific data unknown before and now our common possession, have created the "new education." By it emphasis is laid primarily and mainly on the child or rather the *Pupil*, his individuality, capabilities and needs. On the basis of a clear insight into these needs, emphasis is laid in the second place on the personality of the *Teacher*, his equipment for his tasks and the methods he is to employ. Finally, consideration is given to the *Lesson*, i. e., the proper selection of the material of instruction to be put into the hands of the teacher, with distinct reference to its applicability to the capabilities of the pupil at each stage of his development. The end to be attained is the development of character based on a deep love of the ideals and principles of our religion.

The New Education in Religion

All this has a direct and most important bearing on the highly specialized work of the Religious Schools. There is a strong line of differentiation between Secular and Religious Schools. This is emphasized by the American principle of the absolute separation of Church and State. In Secular Schools all instruction in matters of religious belief and all forms of religious practices must be rigidly excluded in deference to the great principle of religious freedom and the rights of conscience. While all schools must be moral and train in moral conduct, it is the distinct province of the Religious Schools to teach those sanctions of morality and grounds of obligation which are above mere utility. It is the function of the Religious School to apply what the Secular School may not

THE NEW EDUCATION IN RELIGION.

and must not touch upon, and that is, the authority which makes morality mandatory. This authority is differently defined by different Religions. The definitions are variously interpreted within the schools of one and the same religion. But whether it be a system of transcendental philosophy, the "categoric imperative" of duty, or a divine revelation however literally or broadly accepted—some definite binding authority as the source of obligation must be carried home with conviction to the mind and heart of the pupil. The solemn sanctities that seize upon the soul and constrain its impulses toward right action must be effectively utilized, if we would create pure, reverent, self-sacrificing character.

Judaism has its own methods of attaining this end. It has its own simple and effective doctrines; its own sanctified expressions of the religious sentiments, convictions and ideals through which it touches the souls of its devotees. The Jewish School is distinct from the schools of other religions in using these Jewish methods of awakening and deepening the religious life. The Curriculum, therefore, calls for imparting the Jewish sanctions of morality and modes of cultivating the religious sentiment. It should aim to strengthen the consciousness through the hallowed observances, which are the creation of the Jewish spirit. Each school must apply these in conformity with its own standpoint.

The Curriculum here offered aims to be serviceable to all our schools. The Biblical, Rabbinical and critical views on mooted questions are noted, for the benefit of students, but the effort is made to keep the presentation free from doctrinal bias and to accord full freedom of interpretation to the classroom teacher. As a guide should be familiar with

**The Jewish
Schools**

THE NEW EDUCATION IN RELIGION.

the various routes and follow the one he deems safest and best, so the teacher should be familiar with the various schools of thought in our Religion—the so-called Orthodox, Conservative, Reform and Radical. However, it is of supreme importance that he recognize not merely differences and what he may deem errors, but rather that deep in the heart of each of these schools of thought, lies the striving after the same goal; which is to know, to love and to live Judaism.

On the basis of this preliminary understanding, this study in the Curriculum of the Religious School requires a more detailed consideration of the three essential factors that make a school: I. The Child. II. The Teacher. III. The Book or materials of instruction.

RESUME

The value of a guide in the field of Religious Education is set forth both for the parent and for the teacher who assumes the place and duty of the parent. The guide or Curriculum is necessarily tentative since education is never final.

This effort to provide a working plan takes cognizance of the various kinds of Jewish Schools. All alike are the outcome of the same great past. The Jews have been an educating people unceasingly from the beginning of their history to the present. The teacher of today, to understand and realize fully the privilege of sharing in the development of the traditions of the Jewish Schools, should study the "Survey of Jewish Education" provided in this course. It will be seen that all our schools face a crisis in the present, due to the change which has come over the whole educational world. The new knowledge of our era of science and especially the researches of psychol-

THE NEW EDUCATION IN RELIGION.

ogy have created the New Education. Our effort is to apply the advantages of the New Education to Religious instruction and training.

The triumphant principle of Religious freedom, insured through the separation of Church and State, makes imperative the special school for Religious training. The sanctions of morality which have their foundations in Religion are to be imparted by each Religious denomination in accordance with its own convictions and practices. The Jewish Schools have their distinct modes of impressing moral obligations through teaching Judaism. However they may differ in matters of interpretation and of ceremonial all cherish the same purpose.

QUESTIONS

1. What part should the parent take in the religious education of the child?
2. What are the reciprocal relations between parent and teacher?
3. Why is the Curriculum needed in each school?
4. Why is no Curriculum final?
5. What are the types of Jewish schools?
6. Why is a knowledge of "The History of Jewish Education" important?
7. What is meant by the present crisis in education, and how does it affect the teaching of religion?

THE NEW EDUCATION IN RELIGION.

8. State some agreements and differences between the Secular and Religious Schools. Illustrate by citing some agreements and differences in methods of imparting moral instruction.
9. What characterizes a Jewish School as different from other Religious Schools?
10. What points of agreement exist for teachers in the various kinds of Jewish Schools? How are the differences to be treated by the class-room teacher?

Individuality in Pupils

THE NEW EDUCATION IN RELIGION.

Lesson II. INDIVIDUALITY IN PUPILS

Our most sacred possession is what is termed our personality. In body, mind and soul each person is distinct. Each has his own gifts and also his marked limitations. The problem of the teacher is to search out these gifts and cultivate them to the highest advantage of the individual pupil. In this effort, in order to evade waste and to insure the best results, it is also highly necessary to recognize the limitations and deficiencies of the pupil. The failure of parents and teachers to pay heed to these distinct elements in the nature of each child is the source of most educational blunders. Children are handled in the mass. In many homes but little attention is paid to the differences in children. They are all treated alike; made to conform to the same directions; subjected to identical modes of discipline and to like experimentation.

In the school the gravest crimes are sometimes committed by teachers against the sacred rights of the pupil to his own individuality. The school is planned to meet the needs of an imaginary being called "the average pupil." Those above the average are leveled down, those below are "whipped up" or dropped. The same treatment is accorded to all; the same tests, examinations and requirements are insisted upon irrespective of and often despite the rights and the crying needs of the individuals. The school is too often a huge machine whose output, like that of a nail factory, is measured and weighed by one common standard. (See "An Ideal School," by Preston W. Search, International Educational Series, Appleton & Co., N. Y., 1901).

**Our Most
Sacred
Possession**

THE NEW EDUCATION IN RELIGION.

Happily, however, it is the tendency of modern educators to value and promote pupils on the basis of effort made rather than on the basis of success in the mastery of studies. This endeavor is responsible for the creation of different kinds of classes to meet specific needs of children, e.g., "opportunity classes" for the specially apt; "regular classes" for the normal pupil; "ungraded classes" for the backward and defective pupils; "disciplinary classes" for incorrigibles and the delinquents, etc. All these reckon with the various elements entering into the child's personality.

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It might seem that the pupil who is fortunate enough to be trained solely by parents and private instructors would thereby secure the great advantage of an education fitted to his special needs and with due regard to his personal claims. No doubt this is largely the case. On the other hand, it is evident that the pupil who is reared apart from the associations, the stimulus and conflicts of the school and the classroom, is denied opportunities of the utmost value in the preparation for real life. His is, therefore, a limited, if not a perverted and false education. The combination of the two methods, the co-operation of the home and the school, yields the best results. This is true, however, only when both home and school are moved by real solicitude for the rights of the child to its own self-development.

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ty

The ancient Greeks gave to the world as the watchword of education, "*Gnothi sauton*,"—"Know thyself!" (Inscription on the Delphic Temple). Self-knowledge was the basis, and self-development the cap-stone of their system. To rear a race of strong and beautiful men and women was their ideal. Since the eighteenth century, when Rousseau called the world's attention

THE NEW EDUCATION IN RELIGION.

to the admonitions of nature as a guide in the education of the race, the old Greek precept has been most deeply impressed on the modern world. The followers of Herbert Spencer have assiduously and successfully urged practical attention to the care of the body as the foundation of all training. Most recent days have seen the school supplement and often guide the home in looking into the most intimate personal care of the pupil. The physician makes his daily visit to the school; the visiting nurse is at command; school lunches are provided; gymnastics and baths prescribed; care of the teeth and eyes investigated. All these constitute part of that "new thought" in education which demands sanitation, ventilation, proper lighting, heating and every other provision for the physical welfare of the pupil, as the primary necessity of education. Perhaps one-third of the pupils in our schools who were hitherto termed stupid, feeble-minded or otherwise defective have, through individual attention, been discovered to be merely suffering with adenoids, or the need of spectacles, or proper nourishment. Too much emphasis cannot be laid on adequate care of the health and comfort of each child, and a sacred regard for the physical condition of each individual. Without this all further educational effort is defeated.

Our religious schools, relegated often to dingy vestry rooms and gloomy basements, are criminally negligent and far behind the secular schools in this respect. As a parent or teacher you are therefore charged with the responsibility of securing the proper physical conditions as the first requisite in the organization and conduct of the Religious School. No effort should be spared in educating the officers of School Boards to see the value and fitness of expending funds for this end.

THE NEW EDUCATION IN RELIGION.

Mental Traits

The Greek principle of self-knowledge was extended by the Romans. They taught the important precept of "A sound mind in a sound body,"—*Mens sana in corpore sano*. (Juvenal, Satire, X: 356.) External strength and beauty should be an index to mental poise and culture. The charge is sometimes made that too much emphasis is now being placed on the physical basis of education—through school athletics, long vacations or periods of idleness, and the like. This criticism arises out of a failure to realize the far-reaching value of play not merely as a physical but as a mental and moral discipline. It must be confessed, however, that we have not yet made adequate efforts to attend to the individual mental needs and traits of the pupil.

Just as the development of the body requires intelligent adaptation of food to suit each age,—“milk for babes and meat for men,”—so, too, does the mental development of the pupil call for careful discrimination on the part of the school and the teacher. “The voice of God on Mount Sinai,” says the Midrash, “adapted itself to the intellect of old and young,—men, women and children.” It was in accordance with this statement that the Rabbis adapted their language to the needs of the less educated classes. (Shechter, “The Child in Jewish Literature.” Studies in Judaism, I., p. 309.)

To this difficult and delicate task of adjusting instruction to the needs of the pupil, the best efforts of modern psychological pedagogy are at present being directed. It studies the child as an individual, to mark his capacities, traits and needs. Knowing these, it aims to select the material most readily assimilated by the mind at each period of development in order to build up and strengthen the faculties.

THE NEW EDUCATION IN RELIGION.

Thus we have now so clearly defined the differences between the mental capabilities of children that separate classes and distinct methods of instruction are provided to meet the specific needs of children, as enumerated above (page 18). As we said, in measuring the progress of pupils thus differentiated, the best educators now value the effort made by the individual rather than the success he has attained. It is not merit, but good fortune for a child to have, e.g., the natural gift of an alert and retentive memory; yet he is rewarded for his possession of an endowment which relieves him of effort. On the other hand, it is no demerit, but a lack of good fortune for the child who has been denied this natural gift. Yet the marking system while aiming to stimulate often discourages by punishing him for this defect. Attention should be given by the teacher rather to the personal effort, zeal, care and determination of the pupil, as a true basis of judgment and encouragement.

The secular schools have advanced far ahead of the religious schools in all these matters referring to the grading of the materials of study in order to fit the class age of the pupils. (See "Mental Development of the Child," by W. Preyer, Inter. Educ. Series, Appleton & Co., N. Y.) These lessons of the Correspondence School are in fact the first comprehensive attempt to systematize individual effort of this kind, made heretofore, in religious schools. The modernized religious schools among the Jewish people are all graded, with more or less definiteness of plan; whereas the non-Jewish schools, hitherto hampered by the "International Sunday School Lessons," are but now adopting the graded lesson plan. (See "The Graded Sunday School," by H. H. Meyer, Pilgrim Press, Boston.) A plan of grading the classes in Jewish schools

THE NEW EDUCATION IN RELIGION.

will be set forth in future Lessons of this Course.

As a student of the Correspondence School you are urged to co-operate by writing to the Instructors who have charge of the various Courses giving the results of your experience in teaching. You are asked to report on the value of this material for instruction in each grade, on each topic, and whether or not you find it adaptable in detail to the pupils of the age to which it is assigned. Furthermore, as a teacher in a religious school, you are urged to give every possible attention before, after and during class hours to the individual traits of pupils under your charge in order to do full justice to each child. In this effort seek the personal co-operation of parents and of the members of the pupils' home circle. Your visit to the home for this purpose will be most effective and may inure to the life-lasting benefit of your pupil.

RESUME

The source of most educational blunders is found to lie in our failure to pay heed to the individuality of each pupil. This is true alike of the home and the school. Their co-operation is imperative to insure to each pupil due consideration for his most sacred rights—those of his own personality.

The Greek ideal of education, "Self-knowledge," has recently found wide application through the care bestowed on the health and comfort of the pupil. This has controlled the architecture and equipment of school buildings, and the appliances of the classrooms. Religious Schools are still largely deficient in these matters.

The Roman ideal of education calls for "a healthy mind in a healthy body." The adaptation of the mate-

THE NEW EDUCATION IN RELIGION.

rials of study, to supply the proper mental food for each period of the pupil's development, is the leading interest of the modern studies of psychology and pedagogy. To aid in the solution of this problem for religious instruction is the purpose of these Lessons of the Correspondence School.

QUESTIONS

1. In the new education "effort" rather than "success" is valued in pupils. Why?
2. What are the relative advantages of "private tuition" and of "class instruction?"
3. What is the modern attitude towards the Greek ideal of education?
4. What is the modern attitude towards the Roman ideal of education?
5. If you were about to organize a religious school or to reorganize one, what demands would you make of the School Board? Why?

2

Individuality in Pupils—II

7

THE NEW EDUCATION IN RELIGION.

Lesson III. INDIVIDUALITY IN PUPILS

(Continued)

It is of supreme importance to remember that to impart information and to train the mind are not the main objects of the Religious School. These are but the means to a higher end, viz., the formation of character. A pupil may lead the class in knowledge, being gifted with aptness and a good memory, yet may rank far below others in conduct. If it be essential in order to attain self-knowledge, to develop "a sound mind in a sound body" it is vastly more important to learn self-control and develop a good character. This supreme dictum of education is contributed by the Jewish Schools. They formulated such a watchword as that of the inquiry: *Eze hu gibbor*, "Who is a strong man?" —*Hakovesh es-yitsro*, "He that rules his nature." (Ethics of the Fathers, IV: 1.) This is based on the Biblical saying, "He that is slow to anger is better than the mighty; and he that ruleth over his spirit than he that taketh a city." (Proverbs xvi: 32.)

The ancient Hebrews gave character the superior place while paying due regard to both body and mind in the dietary, hygienic and numerous other admonitions found in the Books of Moses.

Now, there is no such thing as aggregate moral training. To be really effective it must be individual. Each individual has his own distinct moral tendencies and qualities, from the degenerate, of stunted moral perceptions to the moral genius, whose intuitive grasp of the right and wrong is extraordinary. Each comes into the world with a moral heritage, and every day and hour is adding to his possessions, good or evil, from his surroundings and experiences. The first five

**Moral Training
Supreme**

**Moral Training
Must Be
Individual**

THE NEW EDUCATION IN RELIGION.

or six years of the child's life are most decisive in determining his moral nature. It is the most impressionable period of his life. Alas, for the child deprived during that period of its mother, and woe to the mother who then neglects her child! Sickness, poverty, death may come to separate mother and child. Orphanages, day nurseries, shelters, and kindergartens may then help to supply the need. However, they can yield, at best, but a counterfeit of the real training the child should have at mother's knee and by father's side, within the home.

Personal Purity

It is in reference to the personal side of moral training that the New Education differs most from the old. In the old system it was deemed wisest to shun altogether or at best to permit only veiled and indirect reference before the young to matters of personal purity and of sex relations. The whole subject was taboo in the home and rigidly excluded from all conversation. The school was as silent as the tomb on this subject. This secrecy created an utterly false attitude of mind towards the most vital and serious of all human concerns. A false sense of shame surrounded the most sacred of all earthly relationships. Birth, motherhood and marriage became the staple of vulgar jests and base and ignoble thoughts among all classes of people—not merely among the coarse and ignorant.

The New Knowledge of our day has revealed the grave dangers to which the old system has exposed the young. The break-down of health and character so frequent in the period of adolescence, when temptations assail, has opened the eyes of those responsible for the right rearing of the next generation to a clarified vision of duty in this matter. Therefore the new education lays emphasis on the need of properly forti-

THE NEW EDUCATION IN RELIGION.

fyng youth against these grave dangers. How to do this in a sane, wise and effectual way is the question which is now agitating the whole educational world. All are agreed that the attitude of mind must be changed from one of disrespect to one of deep reverence towards the facts of personality and those most sacred responsibilities and privileges which attend the exercise of the functions by which men and women share in the divine mystery of life's creation.

There is definite agreement on all sides that the home is, above all, the place, and the parent the proper person to impart to the child the lessons of personal purity. The daily intimacies which exist from infancy through childhood, and the spirit of true understanding and ready sympathy which grow up in every real home between mother and daughter, and between father and son, these provide the natural conditions of confidence and reverence essential to the fulfilment of this important duty. Within the sacred precincts of the home and in moments of the most natural confidence and tenderness, a true mother will enlighten her daughter, a true father will guide and instruct his son.

**Must be Taught
in the Home.**

But here we confront the grave fact that most parents are unfit to teach their children about these serious subjects. The majority are too ignorant and are lacking in the tact and delicacy needed. Even the most intelligent and cultured parents feel a sense of shamefacedness and helplessness when confronted with the duty of speaking plainly to their boys and girls. This is due entirely to the failure of the old education to train them for the duties of parenthood. Whatever knowledge was acquired came from street companions, ignorant nurses or forbidden books. The task of the

THE NEW EDUCATION IN RELIGION.

present is primarily to educate the parents and to fit them to instruct their children aright. For this purpose literature is now being rapidly created addressed specifically to parents. Reading clubs of all kinds are taking up these books. Lectures on "What Parents Should Tell Their Children, and How" are being held. Public schools, churches, social settlements, neighborhood clubs and the like are engaged in this great task of helping parents, that they may intelligently bring up a generation which shall have the moral equipment to safeguard its own purity and make wiser provision in turn for the generation that shall follow.

What the Schools Can Do

There is much discussion at present of the part to be taken in sex education by the schools. Through instruction in biology and the analogies with the marvels of reproduction in plants, fishes, birds and mammals, the whole topic is dignified, and exalted to a higher plane. There are other truths besides the biological to be taught, such as the hygienic laws, to instruct in matters of personal health and cleanliness. There is also the social aspect of the problem, touching our relations with other people and the far-reaching effect of all these matters in the present and future, both as to the dangers of disease and the value of a clean and vigorous life in the community.

Most of all the ethical phases of this subject must be clearly and fully imparted. Here the religious school is called upon to take a more sincere part than it has done in this serious educational work. The Bible is full of ordinances on personal purity. The seventh commandment is the corner-stone of the home. The Levitical laws are not all obsolete. The catastrophe of Sodom and Gomorra has lost none of its power of warning to our cities. The denunciations of

THE NEW EDUCATION IN RELIGION.

the Prophets against the Baalim and the evil practices connected with idolatry, are not dead texts. In the various courses of the Correspondence School the proper use of this material is indicated.

However, at best, neither the secular nor the religious school is able to treat this subject with that clearness and directness which is necessary to make it effectual. It is after all a personal question and needs the personal word and influence for guidance.

Little, if anything, can be said in the classroom of more than a general nature. Possibly the instructor in gymnastics who comes into close personal relations with individual pupils, may find opportunity to cultivate the confidence and secure the right atmosphere and conditions to impart wholesome instruction and wise direction.

The teacher in the religious school, however, is obliged to presume on the parental duty in this matter having been fulfilled. He can merely discuss the seventh commandment and kindred ordinances from such high grounds as fidelity to the home duties, loyalty to the pledges of the sacred covenant of marriage, chivalry inspired by the gentleness and purity of the woman or girl leading to acts of honor and nobility in the man and the boy.

By the time the child has become your pupil at school, the most plastic period of his life is passed. The teacher is no longer dealing with the unformed material. Strong impressions have already been made, for good or for evil, upon the child's character. His inherent moral traits and impulses have been either guided or misguided. How grave and difficult then is the task assigned to the teacher in the limited time at his command, and with the overcrowded classes he

**The Teacher's
Part in the
Child's Per-
sonal Training**

THE NEW EDUCATION IN RELIGION.

is usually expected to control. None the less, is it your primary duty to individualize your pupils and seek to apply to each one, at the critical moment, the moral stimulus or restraint each special case may need. Otherwise moral training, because it fails in individual application is devoid of directness and barren of lasting effect. This is the teacher's greatest privilege, but also his gravest responsibility. In seeking to overcome in the child the injurious effects of some defect, error or mistake in the home training, the teacher devoid of judgment or tact may cause a more serious injury by breaking down the respect of the child for the parent. "He that curses his father or mother shall be put to death." (Leviticus xx: 9.) To this the Rabbis add by way of commentary, "Even he that thinketh ill of them." (See "Duties to Parents" Correspondence School Course in Jewish Ethics, Lesson II, by Julia Richman.)

The Will and Moral Training

The Will develops far more rapidly than does the Reason. Temper runs away with sense; Passion leads to vice, wantonly and ignorantly. Sometimes a teacher complains that a pupil is headstrong and stubborn, and he forms a determination to "break the child's will." No more cruel and fatal method of moral training can be followed. The brutal subjection of the child's will to that of the adult, enforced through the exercise of superior strength, and often by inflicting physical pain, is the first recourse of the thoughtless and incompetent. To enforce "blind obedience" is not the way to cure the blindness that refuses obedience. The child of a strong will becomes a strong man when his will is guided and developed aright. The child of a weak will is easily swayed and misled. He needs the intelligent fostering and strengthening of

THE NEW EDUCATION IN RELIGION.

his will. Patient and untiring watchfulness is needed. No two cases are alike. We ourselves are being trained and developed mightily, in the effort to teach others the supreme lesson of self-control.

Remember that the ultimate work of the religious school lies not in administering external compulsions, not in bringing your pupil under the control of outward authority, but in winning his assent to, and sustaining him in the mastery over himself.

You will naturally ask, "How am I to win his assent when he is rebellious?"

I. Try the appeal to "common-sense." Calmly made, it is but the demand that Reason shall rule Passion. To the appeal of "common sense" neither adult nor child will long refuse to be amenable. Long-drawn argument is rarely effective. It but feeds resentment and once on the defensive how few of us know how to acknowledge our defeat. Therefore a simple, direct thrust is most effective. If possible let the shaft of your logic rather be tipped with humor than barbed with bitterness. A genial nature and a sense of humor saves many a desperate situation.

Common Sense

II. Try the appeal to "honor." It touches the most sensitive roots of all morality. It is the speediest call to conscience. There is a responsive thrill within even the most callous, to that summons. Why? Because it recognizes beneath every evil the good concealed within. Call out the good in your pupil and help him make it assertive and dominant. To do this is to reveal the divine quality which lies, however deep, within every nature. We parents and teachers fail too often to win our unruly boys and girls to self-mastery, because we fail to make them realize

Honor

THE NEW EDUCATION IN RELIGION.

with sufficient clearness that to choose to exercise their freedom of will is to use the noblest gift with which the Creator has endowed them. There is a mighty moral impulse, too little used, in the precept "*Noblesse Oblige*,"—"the noble gift must be nobly used." In other words, the sense of moral responsibility is our most sacred individual endowment. By the use of our free will we exercise our most God-like quality. Let us use it with this sublime conviction shining through our decision, and the influence on the pupil is sure to be effective. A noble example is quick to incite to worthy imitation. The teacher, like the parent, stands to the pupil as representative of God Himself. The most advanced methods of moral training are in full accord with the ancient injunction of that great Jewish teacher, Rabban Gamaliel. He used to say, "Do His (God's) will as if it were thy will, that He may do thy will as if it were His will." (Ethics of the Fathers, 11:4.) Seek to apply this exalted precept in your dealings with your pupil. Your firm ruling, transparent in its fairness, will constrain the pupil to conform his will to yours.

Shame

III. When the appeal to "common-sense" and the appeal to "Honor" both fail—what then? There is a last resort—one too often used first instead of last. It is the appeal to "the sense of shame." The child that remains obdurate must be made to feel deeply ashamed of his reprehensible conduct. He must be moved by this moral force until he is led to remorse. The full and final effect of such a course must be clearly set before him as a warning. He must be made vividly conscious of how his parents, his teachers, his classmates, his relatives, his friends, will suffer

THE NEW EDUCATION IN RELIGION.

by his being put to shame; but most of all how his own self-respect will be made to fall. If this warning is of no avail, nothing remains but to put into effect the threat. This may be done by denying the pupil the favor and privileges of the classroom or of the school, for a time, until he relents. The parent must be summoned to the school and his co-operation required in evading recourse to the extremest measures.

The writer is opposed to the expulsion of a pupil from the Religious School. It is for the reclamation of the worst, as well as the culture of the best pupil that the Religious School must work. Expulsion means surrender. That surrender must not be made as long as there is the slightest possibility of forfeiting the appeal to the Juvenile Court and the Reformatory.

The day when a child was first brought to school was, of old, made an occasion of great rejoicing. A pretty little ceremony sometimes took place. The lad tasted the sweets of instruction literally, by eating cakes inscribed with Hebrew texts. The good angels were invoked, that his mind might prove retentive and that he be given an open heart. (Israel Abraham's "Jewish life in the Middle Ages," p. 348.) The heart of the child, as well as its body and its mind, was thus commended to the watchful charge of the teacher. The three special functions which modern psychologists ascribe to the mind—knowing, willing and feeling, are attributed by the Biblical writers to the heart. This doctrine finds its chief expression in the mandate: "Keep thy heart with all diligence; for out of it are the issues of life." (Proverbs iv: 23.) Love and hatred, fear and trust, joy and sorrow, pride and

The Heart
of a Child

THE NEW EDUCATION IN RELIGION.

shame, reverence and remorse, and all kindred elements have their seat and centre in the human heart.

That God requires "the service of the heart" is the insistent urging of the Prophets and the Rabbis. "The whole heart," i. e., perfect sincerity, is the essential of an upright character. This is the burden of every presentation of systems of Jewish Ethics; from the first (Hobot ha Lebabot. "Duties of the Heart" by Bachya, about 1040 Common Era), to the latest ("The Ethics of Judaism," M. Lazarus, 1911).

If the mind of the child, as the Rabbis say, is like a tablet on which nothing has been written, assuredly the heart of a child may be likened to a sensitive instrument untouched by the hand of the musician. How deftly, then, must the teacher touch these heart-strings lest discord be produced instead of harmonies, to form the keynotes of a life. The proper care of the body, the wise instruction of the mind, the solicitous training of the moral nature, must indeed proceed with due regard for the needs of the individual. Most of all, however, does the personality of the pupil express itself through the emotions of his heart. How blindly we often override these delicate sentiments. How often a pupil is ruthlessly shamed before his classmates, his feelings wounded and the stinging wrong burned in forever upon his nature, only to provoke resentment with all its train of evils! How often the private personal rights of a pupil are thoughtlessly invaded, his sense of justice outraged! The delicacy, modesty and purity of a child's heart is sometimes lightly sullied and destroyed by lack of sense and feeling. To rob a pupil of his self-respect is fatal to all education. Higher than self-knowledge is self-control, but highest of all is self-reverence.

THE NEW EDUCATION IN RELIGION.

It is in those qualities of the heart which we reverence as the "divine image" that the sources of the spiritual life arise. That teacher alone succeeds in making his pupil govern the heart whence come the issues of life, who enables his pupils to pass safely out of the child-world of credulity into the hard world of realities, without losing the beautiful faith and idealism which gives to life its real value and charm. Such a teacher earns not alone the everlasting gratitude of his pupil, but also the consciousness of an inner blessing which is exceeded by no other earthly satisfaction. To win that crown we must cultivate to the highest the elements of Personality in Teaching.

RESUME

The contributions of the Jewish schools towards the ideal of education has from the first laid emphasis on the development of moral character. There is no such thing as aggregate training in morals. The individual's moral traits, tendencies and needs demand scrupulous cultivation from infancy throughout life. The new education differs from the old in requiring parents to instruct their children on the intimate subjects of personal purity. The share of the school in this task and the teacher's part in the personal moral training of the pupil are indicated.

In this effort the training of the will is the leading factor. The modes of accomplishing this are as diverse as are the individuals. An analysis of various modes of appeal to child nature is presented.

The heart of a child is the seat and source of those spiritual forces which are all-controlling in the establishment of character. Sincerity or "the service of the heart" is the all-pervading element of a truly religious life.

THE NEW EDUCATION IN RELIGION.

QUESTIONS

1. Give the maxims in which are crystallized the most significant contributions made to the ideals of education by the Greeks, the Romans, the Jews. State their relative importance.
2. Explain the statement: "Moral training to be effective must be individual?"
3. What is the great difference between the old and the new education in reference to instruction in matters of personal purity?
4. Give your views on the use of corporal punishment in the Religious School.
5. Why is "breaking the child's will" condemned, and what modes of treating obstinacy are commended?
6. How would you treat a case of moral delinquency such as lying or pilfering, discovered in the classroom?
7. What aim is to be kept in view in the cultivation of the individualism of the pupil?
8. Which do you regard as easier, the teaching of a class of mediocre children or one having pupils of marked individuality? Why?

Personality in Teaching

1

THE NEW EDUCATION IN RELIGION.

Lesson IV. PERSONALITY IN TEACHING

"The whole world depends on the breath of the school children," said our sages. But the inner life and soul of the child depends largely upon the teacher. In its most intense application this truth refers to the teacher not of manual training, technical skill or intellectual culture, but to the teacher of religion. While each of the former fits the pupil for a useful vocation, the latter aims specially to mould character and cultivate the soul-life whose excellencies are eternal. The functions of all teachers are identical in the aims and methods of imparting knowledge and often fuse in the sphere of moral training, but to the teacher in the Religious School, in co-operation with the parent, is specifically intrusted that most exalted and most noble of all human privileges,—to cultivate those virtues of which the Rabbins have said: "The fruitage is enjoyed here while the stalk remains forever."

**The Religious
Teacher's Noble
Task**

How shall the teacher in a religious school meet and fulfill his grave responsibility?

**The Bible
His Chief Aid**

The ready reply is: By teaching the Bible, the world's greatest text-book of morals and religion. This is, indeed, the method of the Jewish school, whose motto is, "*Talmud Torah keneged kullom*," "Of all obligations, the study of the Torah is the chief." No other people have elevated study to so high a plane as have the Jewish people. The great universal system of Bible reading in our synagogues is an offering of the intellect in the service of the Divine. "*Ain Am-haaretz chasid*," "No ignoramus can be truly pious," is the proverbial maxim of the people.

THE NEW EDUCATION IN RELIGION.

**Religion Inter-
preted Through
the Mind of
the Teacher**

The teaching of the Bible is unquestionably of the first importance. However, the voice of experience warns us and the modern psychological school of pedagogy insists, that as a mere intellectual exercise this is in itself inadequate. After your pupils have learned all about the Bible, its language, history and literature; its texts of wisdom; the lyrics of its psalmists and the eloquence of its prophets; nay, though they master the whole continuous output of our great historical literature inspired by the Bible, it does not follow that they will have in their hearts the sure restraints of morality, the glad compulsions of duty and the reverent qualities of soulfulness. Something more than knowledge is necessary. This something more is the subtle essence of the personality of the teacher, through which the knowledge is conveyed. Through the teaching of the Bible your personality must shine with such a glowing radiance as to illumine the very soul of the child. You must show it by what you are and what you do that the precepts you teach are your own. Show that you thoroughly hate what is false and love what is true, and you will vitalize the Bible teaching, even on its intellectual side; you will make your pupils abhor the false and lead them so to love the truth that through you they receive the intense conviction and sublime revelation that God is Truth.

**Through the
Conscience of
the Teacher**

You wish to teach definite moral precepts. You are to quicken the consciences of your pupils and make them ever responsive to the call of duty. You may have children glibly recite the Ten Commandments and the sterling precepts of the Nineteenth Chapter of Leviticus, but to make these vital and of immediate and permanent effect, your personality is needed. If

THE NEW EDUCATION IN RELIGION.

you want your pupils to be prompt and regular in attendance, obedient to every requirement of the school, then you must yourself be conscientious in every detail. The old Jewish injunction: "*Lo Hammidrash ikkor elo Hammaaseh*," "Not knowing, but doing, is the principal thing," must find clear and faithful demonstration in your own conduct. Thereby the child must be made to feel a loathing and shame for every moral lapse, and in the same degree such an earnest love for what is right that it comes to feel, indeed, that God is Righteousness.

Another important precept of Jewish pedagogy which has direct reference to the personality of the teacher is this: "*Ain Kafdon Melamed*," "No hot-tempered person can teach." We who are set to rule the will of others must rule our own wills first. In the self discipline of the teacher the pupil finds the most telling exemplification of that noble fruitage of education—self-control. Shouting, screaming, exhibitions of petulance, temper and rage are absolutely ruinous to teaching. The equalibility and serenity of the teacher, especially under provocation, is the primary quality through which the pupil imbibes the calmness of a dignified, self-contained attitude of judgment. This quality is essential in defeating misunderstanding, prejudice, and a thousand other cruelties. Let the light of fairness stream out on all your dealings, so that you may bring to your pupils some glimmerings of the revelation that God is Justice.

If thus you appeal to intellect, conscience and will, no less must you put heart into your teaching. The unemotional teacher, devoid of enthusiasms, working like a passionless machine, will deaden the nobler impulses of even the best of pupils. The finer graces

Through the
Will of the
Teacher

Through the
Heart of the
Teacher

THE NEW EDUCATION IN RELIGION.

of character cannot be taught out of books, and religion cannot be learned by rote. These cannot be imparted, they can only be inspired. They constitute the mystic contagion of personality, which passes from the loving mother to the fond child, from anxious father to trusting son and in a potent measure also from the patient and loving teacher to admiring pupils. A close, sympathetic relation must be established between teacher and class. The heart must be in the work, that out of the glowing exultation of warm-hearted and mutual devotion may stream forth the revelation that God is Love.

Through
Soul of the
Teacher

You are working upon the mind, the conscience, the will and the heart of your pupils, and what is the result you are to seek with clear and unwavering purpose? It is a certain indefinable, but none the less real quality which is the essence of purity, truthfulness, righteousness, justice and love—that quality which makes for force of character and which we call soulfulness.

Cultivate in your pupils the sense of wonder. Do not let them miss the daily uplift of the beauty and glory of the divine message of God's handiwork. Realize to them the majesty and dignity of the great endowments of the soul by which the human is lifted from the brutal to the divine. Quicken the sense of awe and gratitude for the loving Providence which is everywhere manifest, so that without fear or compulsion the child may come to realize with gladness that God is worshipful.

Religion is
Personal

I believe that the habit of both public and private worship is of supreme value in cultivating a truly religious character, but only when infused with genuine soulfulness and spirit. I believe that the precepts and

THE NEW EDUCATION IN RELIGION.

doctrines of religion must be taught and explained, but they are merely theology, not religion. Theology is not religion. Theology is but the thought of man about God, Duty and Destiny. Religion is an attitude of the soul toward the universe and the Great Creator, potent to determine conduct and mould character. This attitude the teacher must cultivate within himself would he impart it to others. It is all in all a personal relation. Such has it been among us from of yore. Thus we speak of Moses not so much as the great Emancipator, Lawgiver and Leader, but by the intimate personal title: *Moshe Rabbenu*—"Moses, our teacher." The minister of religion stands on an intimate personal footing with each one to whom he ministers, who calls him fondly Rabbi, "My master." It is this personal touch which the teacher must cultivate with his pupils—shall his teaching be really effective in developing the personal "spiritual touch" between the individual soul and God. Let us emphasize this significant tradition of the Jewish schools by adding to Froebel's maxim, "We learn by doing," the equally vital truth, "We teach by being."

RESUME

Among teachers, the task assigned to those engaged in religious instruction is the most responsible. While others impart information and train for practical vocations, the teacher of religion shares the privilege and duty of parent in developing the character of the child and training its spiritual life.

In this task the Bible is universally acknowledged to be the most practical and effective aid when wisely used. Something more is needed than a mental drill in its contents, however thorough this may be. That

THE NEW EDUCATION IN RELIGION.

"something more" is the mysterious touch of the teacher's personality. Religion as interpreted through the mind of the teacher reveals the divinity of truth in that degree in which truth is a personal conviction of the teacher.

The conscientiousness of the teacher is absolutely requisite to vitalize the conscience of the pupil and impart the sense of obligation by which each one of us is constrained by the "Power not ourselves that makes for righteousness."

In the self-discipline of the teacher lies the quiet, unconscious but all-powerful influence that constrains the pupil to the exercise of self-control and thus makes him able to share in the divine quality of Justice inherent in the order of the universe.

The forms, ceremonies and doctrines of religion may be taught. These are not religion, they are only its outward expression. Religion itself cannot be taught, it can only be inspired through an earnest and devout personality. It speaks from the heart, through the mind and will, but it must enter the soul.

Religion is thus seen to be a purely personal relation of the individual soul to God. All the exercises of religion are the means to attain soul-culture.

THE NEW EDUCATION IN RELIGION.

QUESTIONS

1. Wherein does the function of a teacher of religion differ from that of a teacher of any other branch of cultural or social activity?
2. Why is a mere intellectual or literary knowledge of the Bible insufficient for religious education?
3. How is moral instruction made most effective?
4. How can the influence of the teacher become most effective over a child's will power?
5. What especial qualifications ought a religious teacher possess?
6. Why should a teacher put her heart in her work?
7. What is the value of the sense of wonder and awe in the child?
8. What is the value of worship to character-building?
9. What is religion?
10. Explain the phrase, "We teach by being."

***Materials for the Instruction of
Primary Grades***

Pupils 7 to 8 and 8 to 9 years old.

THE NEW EDUCATION IN RELIGION.

Lesson V. MATERIALS FOR THE INSTRUCTION OF PRIMARY GRADES

"The General Plan" laid down in Lesson I of this Course sets forth, as preliminary to a definite curriculum for our Religious Schools, a clear understanding of three essential factors:

Retrospect

1. The Child.
2. The Teacher.
3. The Book.

We have made a careful study of the "Individuality of the Child" (Lessons II and III). We have emphasized the influence of "The Personality of the Teacher" (Lesson IV). We come now to consider the third factor needed, viz.: the Book, or, rather, the materials used by the parent and teacher in giving instruction to the child. The Correspondence School leaves it to the classroom teacher to use whatever text-books for pupils may be desired. These lessons aim to analyze the materials of instruction from the teachers' viewpoint.

The principal text-book of the Jewish school is the Bible. By that title have the Scriptures in their entirety been distinguished. They are known to all the world as the Bible, meaning pre-eminently: The Book, or Book of Books (from the Greek *Biblos*). However, the Jewish people themselves have no such name for their sacred writings, but speak of the various Hebrew Scriptures separately as *Torah* (Pentateuch), *Nebim* (Prophets), *Kethubim* (Writings). For convenience merely, these are sometimes spoken of as

**Analysis
of the
Teaching
Material**

THE NEW EDUCATION IN RELIGION.

T'nak, from the initial letters of these three general divisions of Holy Writ. A gross and injurious confusion has thus been evaded among us; for while these ancient sources constitute the standard or Canon of Holy Writ, they do not confine and include all of Judaism, as so many suppose. Our religion did not cease its life and development with the close of the Bible. A great religious literature has been evolved during all the ages since, revealing the continuous unfoldment and application of the principles of the Jewish faith under varied conditions to the present. (See Course V, *The Jewish Religion*, Lessons 18 and 19.) Out of this whole body of Jewish literature we draw the lessons of the Jewish religion. This material is to be carefully selected for school room uses and presented in three distinct phases, viz.:

1. Judaism as expressed in its precepts and practices.
2. Judaism as formulated in Jewish worship.
3. Judaism as illustrated in the history of the Jewish people.

It is no easy task to present to the child the most serious and abstract of all themes—Religion. The difficulties are apparent. How to meet them has taxed the best efforts and called out the most devoted study and reflection of many earnest-minded instructors. An attempt is here made to summarize the best results of these efforts on the part of the leading educators of our day, to make them available to the students of this Correspondence School. (See Course II, *Pedagogy Applied to Religious Instruction*, p. 113.)

It is generally agreed that, as in caring for the health of the body we must provide such food as it is able to assimilate, so in training the soul we must have

THE NEW EDUCATION IN RELIGION.

regard for the psychical conditions that are passed through in the advancing stages from childhood to youth, to adolescence and to maturity. (Lesson II, Personality of the Child.)

It is furthermore revealed to us by those who have made a special study of these various stages of the deeper soul-life, and who are known as "Psychologists," that each stage of development has its own distinct aptitudes and characteristics.

These periods are known respectively as the Periods of

1. Childhood (Primary).
2. Boyhood and Girlhood (Intermediate).
3. Youth or Early Adolescence (Junior and Senior).
4. Adolescence, Young Manhood and Young Womanhood (High School).
5. Maturity (Adult).

In these periods, intellect, emotion and will manifest themselves in modes sufficiently marked to distinguish one period from the other. The lesson materials must then be selected with due consideration to their adaptability to each of these periods. We proceed therefore to a more detailed description of the qualities of the successive periods of the child's development during school years and to indicate the appropriate materials of instruction for each of these periods.

Infancy and early childhood precede school age. The Home is then the school, the parent the proper teacher. The child's training must be constant and unremitting. Its very life depends on such unceasing watchfulness. The training is first all physical. The earliest powers to awaken are those of imitation,

Religious
Instruction
Adapted
to Early
Childhood

THE NEW EDUCATION IN RELIGION.

consequently, correct example in action and speech are of supreme value. Habits of eating, sleeping and of cleanliness must be formed, then those of prompt and cheerful obedience follow. Obedience is the primary lesson in morality. The first instinctive impulses of the child are naturally centered in itself. The superior will of parent must be put forth at once to control and guide the child's impulses. Out of these simple elements are formed the very fundamentals of character—the foundations of a religious life.

Popular Fallacy

One of the popular fallacies of our times is that which avers that children should not be indoctrinated with religion. It sounds broad and wise to say: "I will let my child wait until its mind has developed so that it can choose for itself in religious matters." The fact is, this statement is exceedingly shallow and narrow. Many parents are careful to have their children learn dancing early to insure grace of movement or to receive musical instruction while their supple fingers may still be easily trained. To defer religious instruction until the mind is ripe is to treat religion as solely a matter of intellect. This ignores the fact that childhood offers the supreme opportunity for impressing on the plastic mind and heart right and noble impulses which determine the course of conduct in the critical moments of after life, and give direction to the development of character. At the loving mother's knee and by the anxious father's side, in our earliest years, we all receive our most precious spiritual gifts. Simple prayers and songs touch the heart long before the mind apprehends their meaning. The beautiful ceremonies of the home, for Sabbaths and festivals, cannot be used too early, to associate these with the earliest awakenings of the child's consciousness and to imprint

THE NEW EDUCATION IN RELIGION.

on its memory impressions of life-lasting value. Childhood is the age of sentiment. Let all the sentiments the child imbibes be reverential, loving and noble and you give it a proper preparation for the training of the school years in which new faculties come into play. Homes devoid of religion have necessitated the establishment of kindergartens in some religious schools. The movement is still experimental, and therefore not included here.

School age is usually fixed at six years. In the Religious School it may well begin a year later. Physical reasons alone are sufficient to warrant this decision, as this is the period of most rapid growth and change, when the children's diseases are imminent, and when daily confinement under the necessary restraint of the school room is harmful. The natural restlessness of children is physical and demands its free outlet in play. Besides, the awakening of mental activities must not be imperiled by overstimulation.

The Primary
Period

The Primary Period, beginning at about seven years of age, may be extended over two years. The materials of instruction must be adapted to the mental, moral and spiritual capabilities of those years. It is observed that knowledge comes to us first through sense perception. Children learn from what they see, hear, touch and do. What is tangible, visible and concrete fastens itself quickly and firmly in the memory of the young child.

Teaching by Object Lessons is therefore the established method of pedagogy in our day. But this is not a new discovery. It is the avowed method of our Bible. Through concrete symbols, acts and ceremonies the sentiments and aims of religion find expression. No more exquisite object lesson can be

Object Lesson

THE NEW EDUCATION IN RELIGION.

found than the simple ceremonials of the Sabbath eve—kindling the lamp and the use of the bread and wine with the blessings.

Likewise do the significant symbols of the festivals serve most admirably for conveying the teachings of religion to childhood, viz.: The Seder on Passover; the fruit offering of Succoth (Tabernacles), and the American Thanksgiving Day; the flower festival, Shabuoth—Feast of Weeks; the kindling of the lamp on 'Hannukah; and the gift-giving and good cheer of Purim.

Formal instruction concerning the New Year and the Day of Atonement is too abstract to be included in the Primary Course. The teaching of Hebrew (or any other strange tongue) is not feasible at the Primary period, excepting through private home instruction.

**Tales of
Daily Life**

The capabilities for moral instruction in the child of the Primary grade are clearly indicated by the scope of its life experiences. These have centered in the home and been limited virtually to the family ties. Home duties form the proper materials then for instruction. These are to be taught, not so much directly through formal injunctions as indirectly through the exquisite stories of home life in the early Biblical eras.

No more admirable and effective materials are available than are the charming stories of the first family, of the Patriarchs, of Joseph and of the heroes of the Jewish festivals, Moses, Esther, Mordecai and Judas Maccabeus. Home duties are most naively set forth in the early tales of the childhood of the race. The filial, fraternal and parental duties are clearly and emphatically taught in the varied conditions of life from those of the simple tent to those of the princes in palaces. Thus, unconsciously the child is made to

THE NEW EDUCATION IN RELIGION.

realize the full, broad scope and bearing of its most familiar duties.

Imagination is the earliest faculty to awaken in the mind. The child is hungry for food that feeds the fancy. Hence, what more suited than to teach of the Sabbath and the marvels of creation! The wonder stories of Genesis cannot be excelled in adaptability to the child mind. They touch the child's soul with deep and tender awe that is a gift of priceless worth. What though it be founded in credulity! The awe of a man in the face of the sublime may be founded in reason, but after all the child and the man are one in the sense of reverence before the Unknown. What a cruel act then to rob the child in its age of wonder of all the rich heritage of impressions to feed its inmost soul and quicken the highest and noblest impulses of its being!

Wonder Stories

Prayer is native to the childlike spirit. Even men and women in order to be able to pray, must be conscious of their dependence on a higher Power. They must quicken the sense of trust, reverence, love and hope. In the child all these sentiments are present in their naturalness and purity, free from the questionings which sometimes come in later life. Alas for the child that has not learned to lisp its simple prayer! That void is hardest to fill in later years.

**Prayers
for Children**

On the basis of the foregoing conclusions, the materials for instruction in the Primary Courses have been selected, and the Instructor of the Correspondence School has worked out a series of Lessons giving a two-years' Course for pupils ranging from seven to eight, and from eight to nine years. These are the result of much earnest research and thought. They are

**Outline of
Primary Grade
Lessons**

THE NEW EDUCATION IN RELIGION.

the product of years of practical schoolroom experience, put down as suggestions that may be helpful to others.

The proper use of the lesson material thus offered will depend on circumstances. Each teacher must work out his own "plan" for the classroom, week by week, subdividing and using the material as the time allotted, number of pupils in class, equipment, classroom and other conditions permit. The recurrence of the festivals, the rotation of the seasons of the year, and the like, are large factors in deciding the order of the lessons, week by week, in the Primary grades. (See Curriculum, pp. 115-116.)

RESUME

The Child, the Teacher, the Book—these are the three essentials of the school. Having considered the first and second, this chapter is devoted to the third, viz.: the Materials of Instruction. These materials are drawn from the whole body of Jewish literature in and emanating from the Bible, and aim to present Judaism:

1. As expressed in its precepts and practices.
2. As formulated in Jewish worship.
3. As illustrated in Jewish history.

The selection of the materials is made on the basis of the psychological analysis of child nature, so that the subjects of instruction shall conform to the need of each of the successive periods from childhood to maturity.

This lesson is devoted to a detailed analysis of the proper materials for pre-school age, and for the Primary grades.

THE NEW EDUCATION IN RELIGION.

QUESTIONS

1. State the sources from which are derived the materials of instruction in the Jewish religion.
2. Why is the indiscriminate use of the Bible unsuited for religious school purposes?
3. On what principles are the materials for instruction to be selected?
4. If a parent told you he did not believe in sending children to the religious school what would be your reply?
5. Write at least 50 words on religious training of children before school age.
6. Cite some examples of teaching by object lessons enjoined by our religion.
7. Why are the stories of the Book of Genesis to be commended for Primary grades?
8. Cite three examples of memory work you regard as appropriate for children of the Primary grade.
9. What permanent value lies in childhood prayers and religious ceremonies?
10. In the teaching of pupils of the Primary Grade how would you distinguish between childishness and childlikeness in your language?

***Materials for the Instruction of
Intermediate Grades***

Pupils 9 to 10 and 10 to 11 years old.

THE NEW EDUCATION IN RELIGION.

Lesson VI. MATERIALS FOR THE INSTRUCTION OF INTERMEDIATE GRADES

It will be the aim of this Lesson (following out the plan presented in Lesson V) to indicate the basis on which the materials of instruction are to be selected for boys and girls who have advanced into the school grades succeeding the Primary. A study of the mental, moral and spiritual aptitudes and qualities of pupils of the Intermediate classes is herewith presented. These classes are for pupils of 9 to 10 and 10 to 11 years of age, or thereabouts. As a result of the conclusions reached, the selection of appropriate topics will be offered in three distinctive fields of study to which our religious schools are devoted, viz.:

1. Judaism as expressed in its precepts and practices.
2. As formulated in Jewish worship.
3. As illustrated in the history of the Jewish people.

There is, as a matter of fact, no such clearly defined difference in the mental traits of human beings as would enable us to mark off strictly one period of development from another. The mental traits of one period of development are prolonged into the successive periods. To say that there is a sudden and well-marked change at any such fixed moment as, e. g., the tenth year, would be an absurdity. Nevertheless any observer may verify the fact that when children pass, though imperceptibly yet none the less actually, out of childhood into the next succeeding stage, they do exhibit a change in their capabilities and interests.

**Aim of the
Lesson**

**Mental Traits
of Boyhood and
Girlhood**

THE NEW EDUCATION IN RELIGION.

Preception

Thus, e. g., while knowledge continues to be derived mainly through sense-perception, the range of impressions is widened and deepened by the expanded powers of the child. These impressions made on the plastic mind by "object lessons," are seized and held by it most firmly; that is to say, Memory now begins with notable effect to assert its powers. Henceforward it continues to grow more and more in strength as it is exercised. Its development yields a facility and firmness which attain to their fullness about the eighteenth to twenty-fifth year. The powers of memory once built up, remain a valuable mental asset for life.

Memory

Educational systems have erred in letting memory have supreme control. To "know one's lessons" has meant for many, merely "to memorize them." A clear understanding of their meaning was not a primary essential. To avoid this grave error the materials to be memorized must therefore be selected with due regard to the child's ability to comprehend, for without an intelligent conception of the words and the thoughts these embody, the memory-work is mechanical and of little lasting value. With this caution ever in mind, the teacher is to take advantage, in the Intermediate and succeeding grades, of the pupil's facility for memorizing. Memory Gems, Biblical texts, Proverbs and Maxims will afford rich materials for instruction.

Rythm exercises a marked charm over the mind of childhood. The appeal to the poetic fancy within the range of the taste and sentiments of boyhood and girlhood, affords a ready and unfailing impulse to the exercise of memory. Therefore, it is well that appropriate Psalms, hymns and songs be taught.

THE NEW EDUCATION IN RELIGION.

This love in boys and girls for the poetic is evidence of the alertness of fancy. In the Intermediate grades the sense of wonder abides almost as strong and pure as in the earlier periods of childhood. Imagination now lies nearer to the things of real life, but it is still hungry for fable, fiction and miracle, and less interested in hard, reasoned fact.

Imagination

Let the teacher aim to conserve this childlike spirit of wonder. Guard carefully against destroying it by intruding the questions of the later period when reason asserts its claim. To the child, God is. There is no question about His power to do everything.

The wonder stories of the Bible, the miracles and revelations as an appeal to the sense of awe may have lost their effect with the unpoetic, rationalistic mind of men of affairs. The same is also true, unfortunately, of the mystery of life, the wonder of sleep, the miracle of telephone and a thousand other familiar scientific contrivances, which are products of that deepest mystery we lightly dismiss when we name it genius.

When children of nine to twelve years ask questions beyond their years, it is best to defer answers which they are mentally unfit and unprepared to grasp, for the result is only confusion. It is wiser to check precocity than to stimulate it. Instruction, according to the maxim of the ancient Jewish schools must be given "measure by measure." Let the pupil be impressed with the fact that as he cannot roll a stone from the highway, but must secure the strength of a man for the task, so must he await the strength of maturity of mind to understand many problems. Indeed, he may as well know at once that many, many problems even mature men and women cannot solve.

**Rationalizing
Deferred**

THE NEW EDUCATION IN RELIGION.

Let the teacher beware of rationalizing with pupils of the Intermediate grades. We shall consider in our next lesson what the teacher is to answer "when children ask questions."

On the basis of these general observations in reference to perception, memory and imagination as the mental tools of this period, we proceed to indicate the proper selection of materials for instruction in the class room.

Religious Training for Intermediate Classes

It is still too early for any formal or systematic instruction in the precepts of the Jewish faith. The methods employed in the Primary grades are to be continued and expanded in the Intermediate. Religious precepts may indeed be well imparted in the Memory Gems, Biblical Texts, Commandments, Prayers and the like to which reference has been made. But in each case these must be directly associated with the institutes, the practices and concrete ceremonials which are the real staple of instruction. Thus when impressing the modes of Sabbath observance—texts crystallizing the Sabbath sentiment are to be memorized as an incident of the instruction. The following are suggested:

The Fifth Commandment, Ex. xx: 8-11.

"My Sabbath shall ye keep, and my sanctuary shall ye reverence—

I am the Lord." Lev. xix: 30.

"Ye shall revere every man his mother and his father, and my Sabbath shall ye keep—I am the Lord your God." Lev. xix.

Psalm xcii. A Psalm and Song for the Sabbath Day.

Prior to the coming of Passover the Haggadah should serve as a text-book in the classroom. Let the

THE NEW EDUCATION IN RELIGION.

symbols be clearly explained. The *Ma Nishtanah*, i. e., questions assigned to the child, and other portions may be memorized, as well as the Passover Hymns and Folk Songs.

The song of Moses and Miriam at the Red Sea may be read and some verses committed to memory. Ex. xv.

For Shabuoth the Ten Commandments, Ex. xx.

For Succoth, read responsively, Ps. 107. Memorize opening and closing stanzas.

Prior to Hannukah, the Benedictions for kindling the lights should be memorized (See Prayer Book) and a selection from II Maccabees read (see Union Prayer Book, Vol. I, page 92). The answer of Mattathias to the king and officers should be committed to memory.

In connection with Purim Ps. cxxiv may be memorized.

For New Year the festival greeting, *L'shono Tovo Tikkosevu*, "May you be inscribed to a happy New Year" is to be taught, and also kindred Sabbath and festival greetings, and their use explained.

The deepest impressions in the soul are ever made through prayer. It is the sublimest act of which a human being is capable. The attitude of mind in that act is turned away from the commonplace to the ideal. The attitude of heart is toward all sentiments that are noble. The attitude of spirit, face to face with mystery—in the midst of which we live, is that of awe and reverence. Sincere personal prayer is our divinest capacity. The pure, simple and earnest quality of the childlike spirit still abides in normal boyhood and girlhood. It must be utilized to cultivate and cherish the habit of prayer as one of life's supreme possessions.

Personal Prayer

THE NEW EDUCATION IN RELIGION.

When the home has been negligent in cultivating the habit of personal devotion the school must repair the neglect. Each child must be taught the daily prayers and required to offer daily the morning and night prayers, and grace at meals. These may be assigned from whatever form of the Prayer Book the teacher may select and the school or congregation may prescribe.

We offer references to

"The Authorized Daily Prayer Book" of the United Hebrew Congregations of the British Empire, by Rev. S. Singer, Werthhimer, Lea & Co., Circus Place, London.

"Prayers for Private Devotion" from the Union Prayer Book, edited by the Central Conference of American Rabbis, Bloch Pub. Co., 40 E. Fourteenth street, New York City.

Public Worship

Preparation for participation in public worship should be entered upon in the Intermediate class. Emerging from the period of childhood and the limited sphere of the home, the social consciousness awakens with the associations of boyhood and girlhood. The school itself is a small social world with the classes as social groups. A new force here enters into the religious development. The personal needs, hopes, trials and ambitions blend into those of a small communal organization, the school. The school prayer in the classroom, the School worship in the general assembly—these express and cultivate the common bond of unity, and also the hopes, feelings and desires cherished by all together. The school should be regarded as a Junior Congregation, which epitomizes the Synagogue of the adults, which in turn is a member of the Congregation of Israel at large. For the class-

THE NEW EDUCATION IN RELIGION.

room prayer the following is suggested, and may be offered in unison:

"Our Heavenly Father, bless our school. May the lessons we receive help us to follow the voice of conscience, and to obey Thy laws cheerfully. May we love the truth and speak the truth. May the thought of Thee keep us from doing any evil. Inspire us with humility, with faith and trust in Thee. Bless our parents and our teachers, and all those who are engaged in good and noble works. May the words of our mouths and the meditations of our hearts be acceptable in Thy sight, O God our Rock and our Redeemer." (The Shema.)

As a preparation for taking part in the worship of the larger congregation in the Synagogue or Temple, an abridgement of the usual divine service should be used in the School Assembly. A valuable experience is offered to pupils in the highest grade (Confirmation Class) by having each member in turn serve as the reader.

**For the School
Assembly**

The pupils participate in the responsive readings; in offering some of the prayers in concert, (The Shema, etc.); in singing the choral responses and hymns, (En Kelohenu, Adon Olom and selections from the proper hymnals).

Hebrew is the language of Jewish worship. This has been true throughout the generations of the past. That fact associates with this language a devout sentiment of incalculable value in fostering a prayerful spirit of reverence. Tradition and history thus combine in hallowing this usage and imparting to it the force of a deep psychologic value, which cannot be surrendered without irreparable loss in the effort to touch the hidden springs of the spiritual nature.

**The Hebrew
Language**

THE NEW EDUCATION IN RELIGION.

Hebrew remains the universal language of prayer among the Jewish people throughout the world. Practical considerations have prompted the introduction of the vernacular of the lands in which the Jews live. This has been the case from the days when Aramaic was admitted to the prayer books of Palestine and Greek into those of Alexandria, to our days, when the modern tongues are admitted into the worship of European lands and America. Even where other languages are given the larger place, Hebrew is still retained in some measure in all Synagogues. So much of Hebrew as is used in the congregational worship must therefore be taught, logically, in every Jewish school. This bond of unity between all Israelites is of supreme value in strengthening and enriching the spiritual ties which hold all Israel in one brotherhood and unite them in the worship of their common Father—God.

Added to these considerations is the fact that the sacred tongue enshrines the Hebrew literature, which the world acknowledges is of supreme value to mankind. The responsibility for the maintenance of that literature as a living stream of expression rests, as a matter of course, with the Jewish people. Out of the love for Hebrew engendered by its use in prayer must come that devotion which will stimulate at least a fair percentage of our generation to continue the pursuit and appreciation of Hebrew learning throughout life.

Hebrew in the
Intermediate
Classes

Instruction in the Hebrew language has been made simple and interesting in the method worked out by the Chautauqua system of Jewish education. There are two courses, an Introductory course and the Advanced Course. These have gone into wide use throughout the country. The Introductory course

THE NEW EDUCATION IN RELIGION.

leads by easy stages through the analytic and synthetic method, to the immediate construction of phrases and sentences. The vocabulary is designed to familiarize the pupil mainly with the words of the Prayer Book. Interest is speedily kindled and the zeal of the classes readily sustained by an enthusiastic teacher. This Course is intended for pupils of the Intermediate and Junior Grades. The Senior course is devoted to the Prayer Book itself, together with Hebrew composition and grammar offered in the Chautauqua Advanced Hebrew Course.

Judaism as illustrated in the history of our people is to be set forth in the Intermediate classes through materials selected from the lives of the great leaders, from Moses to Solomon. The awakened social consciousness which comes with boyhood and girlhood is fostered by a study of the groups which evolve from the families of the sons of the Patriarchs, developing from tribal into the national existence. In the foreground are to be placed the leaders.

The personal side of life is of strongest appeal at this age, therefore the lives of such striking personalities as Moses, Aaron, Miriam, Joshua, Samuel, Saul and David, interest them keenly. The personal relationships and the attendant duties of brothers, brother and sister, companions and friends illustrated in these biographies are of vital effect as moral lessons. These are the points of view to be properly presented at this period. Other and more complex situations and duties belong to the studies of more mature years. Let this be clearly understood: that it is not the purpose of these lessons to offer any exhaustive treatment of the Pentateuch records, but an eclectic one (for classroom use) suited to boys and girls. There has heretofore

History
in the Inter-
mediate
Classes

THE NEW EDUCATION IN RELIGION.

been too much cramming to get all possible Bible knowledge into the heads of our boys and girls before Confirmation. Judaism should be a continuous life's study. With this understanding the topics in Bible History for the Intermediate Course have been selected. (See Curriculum, pp. 117-118.)

upon-
School
as are
achers
not for
pupils

These lessons have been worked out for teachers, not for pupils. They give the materials of instruction, with suggestions step by step for the right methods of presentation. It will be found that each lesson has appropriate texts, "Memory Gems," Maxims and Biblical selections offered to drive home as a permanent possession the moral precepts of Judaism. These pithy sayings afford the child a most valuable equipment for later years, when the larger meaning and wider application become apparent through the lessons of life's experiences. Then, as they recur to mind, they will serve as a well-stocked armory against temptations; a tower of strength for times of weakness and trial.

RESUME

This lesson analyzes the mental, moral and spiritual qualities of pupils in the classes intermediate between the Primary and Junior grades. Memory now comes to the fore, added to sense-perception and imagination. The appeal of the religious instruction must be addressed to these. Reason begins to assert itself in the questions asked by boys and girls, the replies to which they are often not yet mentally able to grasp. Memory and comprehension must go hand in hand.

The materials for religious training are selected and assigned with regard to the child's equipment.

THE NEW EDUCATION IN RELIGION.

No formal, abstract instruction is to be given, but concrete ceremonials and incidental memorizing of texts crystallizing the truth set forth, are to be offered.

The importance of prayer as a means of moral and spiritual training is emphasized in both aspects of personal prayer and public worship. The value of the Hebrew language in this earnest task is explicitly impressed.

The lessons from Bible History are selected with reference to the personal appeal in the biographies of Bible heroes. These are presented as illustrative of such simple, personal duties as the pupils of this age can understand, while at the same time the wider relation of these duties to the social group and the nation are made manifest.

QUESTIONS

1. Give an analysis of the qualities of boyhood and girlhood as compared with childhood.
2. What grave error in the educational system is pointed out and how is it to be evaded?
3. Why is rationalizing unsuited to instruction in Intermediate grades?
4. Analyze prayer as a personal and as a public service, indicating the distinct value of each.
5. Do you believe in the teaching of Hebrew in our religious schools? Give three reasons for your opinion.

***Materials for the Instruction of
Junior and Senior Grades***

JUNIORS

I and II—Pupils 11 to 12 and 12 to 13 years old.

SENIORS

I and II—Pupils 13 to 14 and 14 to 15 years old.

THE NEW EDUCATION IN RELIGION.

Lessons VII—VIII MATERIALS FOR THE INSTRUCTION OF JUNIOR AND SENIOR GRADES

As a sequence of what has been presented in the previous lessons, we shall aim in this lesson to indicate the qualities that characterize the pupils of the Junior and Senior grades who range through four classes from 11 to 15 years of age. On the basis of this analysis the materials for instruction in the Religious School are selected. The appropriate topics are then offered for specific instruction in the Jewish Religion, Jewish Ethics, the Hebrew language and Biblical History.

**Aim of the
Lesson**

Boys and girls between the ages of eleven and fifteen enter into the opening era of youth, known as early adolescence. A certain self-consciousness sometimes producing bashfulness and timidity, is due to their physical differences, whether these be clearly or but dimly realized by them. It is imperative that the teacher keep these relationships on the simple and matter-of-fact plane of that which is natural between brothers and sisters or cousins and congenial friends at that age. This is a period of deep susceptibility. The emotions are easily aroused for good or for ill. It is a time of ready and lofty enthusiasms. It is pre-eminently the age of hero worship. It is a time for fervent feeling, which may be guided to ardent faith or misled even to superstition, fanaticism and melancholy. More frequently it rebounds into doubt, skepticism and open revolt against all religious and moral restraint.

**Mental Traits
of Early
Adolescence**

THE NEW EDUCATION IN RELIGION.

Reason asserts
Itself

It will be seen that the real work of religious training actually comes into play from this period onward. Heretofore the child has been a creature swayed by natural impulses. These simply needed direction and guidance leading to the formation of good habits. But now the individuality characterizing youth is seen in the fact that reason asserts its claims. The interminable questions of boys and girls must now be reckoned with constantly. From the time that the wondering eyes of the child open on the world, its little mind is active. Mother and father are kept busy answering the eager questions and are baffled daily and hourly with the riddles every child can ask, but which the wisest philosopher cannot solve. The natural curiosity of the child prompts to these inquiries. In youth this is further reinforced by the awakened reason.

All that has heretofore been learned, and all that will be learned hereafter must pass through the crucible of the questioning age. The appeal to credulity which was natural in childhood and still avails in the "Intermediate" period is now no longer effective. It is necessary to meet the eager inquiries of the pupils in a spirit of like eagerness to respond. Right relations between parent and child, or teacher and pupil depend upon an attitude of helpfulness. Nothing will so surely chill and destroy this relationship as impatience and unresponsiveness to the eager inquiries of the young. Often it is necessary to repress these (as suggested in Lesson VI) in order to hold them down to matters within the scope of the child's comprehension. Greater latitude must, however, be permitted to questioning, with each advancing year. It is also necessary to guard against allowing questions and discus-

THE NEW EDUCATION IN RELIGION.

sions irrelevant to the topic in hand or but remotely connected with it. These safeguards against wasting the time of the class and keeping within proper range of the graded system of studies, must be firmly adhered to during instruction. The spirit of disputation and the fondness for debate must now be wisely used and turned into a helpful agency for instruction.

Informal conversations outside of class hour with individuals and groups may clear up much confusion. Pupils should therefore be urged to come to the teacher for more detailed replies to their inquiries.

These cautions having been observed, we must confront the searching inquiry: "What is the teacher or parent to do when the child asks questions?" Answer them if you can. "If the teacher or parent is not prepared to answer, what then?" Never pretend. The mere suspicion on the part of the pupil that you are making a pretense is a fatal blow to the perfect confidence which is a fundamental condition of all instruction. On the contrary, a frank admission that you do not know, will preserve that confidence and even enhance the respect of the pupil for you. It is easy to make a child understand that no one knows everything about a subject, though every one may know something about it. The promise to "look it up" is always satisfactory, providing that promise be conscientiously kept.

**When Children
Ask Questions**

It is an unpardonable offense for any teacher to appear before his class unprepared. Not alone should the lesson material be well in hand, but the plan of presentation must be clearly worked out in advance and faithfully followed. Clarity will preclude many unnecessary questions.

THE NEW EDUCATION IN RELIGION.

A Typical Question of Youth

"Is it true?"

The typical question which trembles on the lips of youth is this: "Is it true." This question refers, at this period of life, not so much to the abstract principles and doctrines of religion, as to the facts of Biblical history. The youth is thrilled with the marvelous deeds of such heroic leaders as Moses, Joshua, Gideon, Deborah and Elijah. He is spurred by their example to pattern his life on these concrete illustrations of courage, loyalty, self-sacrifice and devotion to principle. To stimulate and foster that desire, in small as well as in great things, should be the earnest purpose of every parent and teacher. Here we face the difficulty indicated in the constantly recurring inquiry, "Is it true?" which is urged against the love of the marvelous by the awakening demands of the reasoning faculty.

The Jewish Mode of Teach- ing about Miracles

The miraculous abounds in the Scriptural narratives. It is the glory of the Jewish schools that they have never stifled, but, on the contrary, have always encouraged the questionings of the intellect. The Rabbins of old answered these by the simple maxim of interpretation: "The Torah speaks in the language of men." The Hebrew Bible commentators, from the earliest days, explained that human modes of expression are our only means of speaking of the divine. Thus the Scriptures use such figurative terms as "The hand of God," meaning His power; "the eye of God," meaning His omniscience, and so on. Then also, it is to be remembered that the men and the events of the past are naturally glorified and idealized by the people. We have our "Heroic Age," as has every historic people.

THE NEW EDUCATION IN RELIGION.

It is necessary for the instructor to lead on cautiously from the wonders of the age of myth, fable and miracle to the far more stupendous wonders of the realities of this age of science and discovery. Point out how natural it is in the childhood of every individual as of the race, to surround the mysterious and the unknown with the halo of supernaturalism. Emphasize the important fact that it is not the "how," but the "what" of the miracle which is of permanent value. The contents of the Ten Commandments are of eternal worth. The method of their revelation is of minor consideration, whether attended by overwhelming natural phenomena (Ex. xix), or marked by the deeper mystery of the apprehension of eternal truth through the superior insight of genius. The appeal of the miracle has been of boundless force throughout the generations; the appeal of reason may be more potent in our days. The grounds of obligation and the sanctions of morality remain equally mysterious, whether the marvelous in the external world or the inexplicable within the soul of man attest their divine quality. Both are effective in deepening the sense of awe, which our prosaic age is so apt to lose, but which is of supreme and fundamental significance in the culture of the religious sentiment.

"Is it right?"

A second typical question of youth is the constantly recurring "Why?" This has reference to the admonitions of conduct. It is prompted not merely by the native curiosity of the young, but by the deeper fact of the breaking up of the foundations of authority. These, during childhood, are implied in the word of parent, teacher and elder. Once reason becomes active, the "why" and the "wherefore" of every "Thou

**A Second
Typical
Question**

THE NEW EDUCATION IN RELIGION.

shalt" and "Thou shalt not" is eagerly demanded. Until our days, and to a great extent even now, this demand has been met and implicit obedience secured from youth by the exercise of force through corporal punishment or by the infliction of other forms of pain, through rigorous denial of privileges or by humiliation and shame. Such repression is unfair to the youth and unworthy of the parent or teacher. The proper method lies in the cautious leading forward from the plane of unquestioned acquiescence in the word of another, to those higher sources of authority in which that word finds its justification. This is the time for presenting the legal aspect of Judaism. It is not difficult to impress upon youth the dignity, the wisdom and authority of the eternal principles of right woven by the Creator into the very constitution of things and epitomized in such codes as, e. g., the Ten Commandments, Ex. xx, 1-14; the Book of the Covenant, Ex. xxi-xxiv; the Covenant of Holiness, Lev. xix, 1-18. Selections from these may well be committed to memory as time may permit and the discretion of the teacher may determine. It is not difficult to impress upon the youth the value of the experience of those who are older, and to persuade them to accept the guidance of the wisdom of the ages, crystallized in the Proverbs and Maxims to which all the world assents. The following are suggested: Proverbs iv, 10-19, The Two Paths; Psalm i; Proverbs iv, 20-27, Wisdom and Health; Proverbs vi, 6-11, The Sluggard; Proverbs xii-xxii afford a wide field for selection. An interesting and effective method is to have each pupil respond to the roll-call at each session by reciting one or more of these maxims. All the members of the class are thus familiarized with these texts, and each member assimilates at least those he himself has memorized.

THE NEW EDUCATION IN RELIGION.

Such a wealth of laws and guiding maxims constitute a valuable storehouse from which the youth will be sure to draw helpful counsel for the conduct of life. Nevertheless it is well to face the truth that however forcefully impressed, external authority may, and often does fail. It is imperative that the external authority which exacts obedience must, little by little, yield to the internal authority which makes obedience spontaneous. Exercise in self-control must now begin. This is the highest aim, as it is the most difficult achievement and the most precious outcome of all religious training.

The Seat of
Authority
Within

A sailor on land, released from the ship's control; a soldier out of the barracks, freed from the word of command; an orphan out of an asylum, where his every step has been regulated by the tap of the bell—these often commit grievous errors and are pitiable instances of such as have had no opportunity to learn the great lesson of self-mastery. The discipline of the home, the school and of every institution of training should be arranged on the principle that the child advancing out of childhood into youth must be tested, not by imposing more restraints—which make it helpless—but by granting more freedom, which makes it self-reliant. This principle should be applied just as rapidly, but no more rapidly, than such freedom can be properly used. How is this to be discovered? By test and experimentation. Rules, laws, precepts and maxims are not to be memorized merely, but to be put into action. The great motto of the Jewish schools is to be carried out which says: "*Lo Hamidrash ikkar ello ha-ma'aseh*"—"It is not the knowing, but the doing, which is the principal thing."

The parent and teacher should take every opportunity to appeal to and strengthen the authority within,

THE NEW EDUCATION IN RELIGION.

by insisting on the rule of conscience, and by putting the young "on their honor," as in matters of "prompting," copying and the like. (See Training of the Will, Lesson III, p. 32.) Loyalty should be deepened by tests of self-sacrifice, as in matters of Sabbath observance, or withdrawing from daily school or work in honor of the holidays; by the fast on the Day of Atonement and other acts of self-discipline. Occasion should be found to require definite acts done in deference to the honor of the family name, the honor of the school, of the city, of the State, of the flag of our country. Above all, acts of friendship, sympathy, good-will and charity are to be performed and not merely discussed. An admirable plan is for the teacher outside of school hours to visit, with the pupils, institutions of charity to which their gifts are sent, also museums, schools and sanctuaries. Much can be taught in this manner, free from the restraints of the class room. Many practical ends can be attained, especially in deepening the personal ties between the pupils themselves, and between each pupil and the teacher. For this effort the teacher and parent will feel abundantly repaid.

aterials of
struction in
Religion

On the basis of the analysis which has now been made, we present a definite and systematic course of lessons for teaching of the Jewish Religion in the Junior and Senior Grades. The material has been mapped out in 21 lessons. The Introductory lesson is entirely for the teacher and parent. The remaining twenty lessons give the method of instruction, along with the materials. This material is to be distributed throughout four years of classroom work, viz.: Lessons 2, 3, 4, 5, 6 for the Junior I; 7, 8, 9, 10, 11 for the Junior II; 12, 13, 14, 15, 16 for Senior I; 17, 18, 19, 20, 21 for Senior II.

THE NEW EDUCATION IN RELIGION.

This divisions should allow, during each year, opportunity for a review, especially of the festivals, as they recur.

(See Curriculum, p. 120.)

Besides the formal instruction in Judaism the habits of the religious life are to be developed during youth. The daily acts of personal prayer and regular attendance at public worship are to be insisted upon. Many congregations hold a special children's service on Sabbath, and on some holidays. This is desirable for many reasons. A distaste is often created in the young, which is apt to remain for life, due to the tediousness of a public worship designed for adults. The child has perhaps never been accorded so prominent a place in the synagogue as it is now privileged to hold. It is well that even at the earliest possible age, at least once a year, even the younger children should be brought into the atmosphere of the sanctuary. The most available opportunity is the one afforded in the beautiful Succoth Festival, with its rich emblems of nature's gifts. Let every child bring its little basket of fruit on that day, to be sent to the sick or needy. 'Hannukah, with its kindling of the lamps and Purim with its joyousness are pre-eminently children's festivals. Confirmation is for our youth the great convocation. To it the eyes of the Primary, Junior and Senior grades should be directed with high anticipation of its privileges and responsibilities. These preliminary years must be known as years of preparation for that great event.

The training of boys and girls in singing the hymns and responses of the Sanctuary is of untold value. It gives them at once a feeling of being "at home" when they recognize the tunes and are able to

Religious Exer
cises

THE NEW EDUCATION IN RELIGION.

participate with their elders in the singing. Indeed no more effective means of promoting congregational singing can be devised than to train our youths to fall naturally into this habit as they advance to adult life, year by year.

**Hebrew
Instruction**

An essential part of these religious exercises is to be found in the training in Hebrew through participation in the worship. In schools which usually meet but once a week, and are interrupted by a long summer vacation, it is found necessary to limit the Hebrew instruction to the First Course Book. This should be completed during the four years of the Intermediate and Junior grades. In the Senior year the Hebrew of the Prayer Book should be read and lessons of the advanced course in Hebrew grammar and composition applied.

Jewish Ethics

In Judaism Religion and Ethics are as inseparable as mother and babe. To religion all moral action owes its strength and nutriment. Our belief in God and our worship of Him is the source of inspiration for all the idealism which is fostered in life. In the Supreme Will lies for us the sanction and ground of all moral obligation, whence duty springs. It is therefore as a mere matter of convenience for instructors that lessons in Jewish Ethics are presented separately. In the earlier classes all duties have been taught incidentally. Our youth is now ready for a definite systematic presentation of the whole range of the duties which are enjoined by our religion. These cover all conditions of life and all human relations from the cradle to the grave. They have been summarized in many treatises and codes. The course of 16 lessons here offered constitutes a summary for class instruction. As with the course in Religion, so in the course

THE NEW EDUCATION IN RELIGION.

on Ethics, the material, which is quite extensive, is to be divided for use in the four classes of the Junior and Senior grades. The division is made on the basis of the gradually enlarging scope of the activities and responsibilities of youth. Enough matter is offered in each topic to serve for most interesting reading, study and discussion, ranging through as long a period as any school may be able to permit. All the topics may, however, be treated quite concisely. The teacher will have to divide up the materials in Religion and Ethics to conform to the hours and time during the year allowed for these subjects. It is best to condense rather the work of other sessions and give full opportunity for the courses in Religion and Ethics. (See Curriculum, p. 121.)

The presentation of Judaism in process of historical development and action is continued in the Junior and Senior grades according to the biographical method of presentation. This is the age of hero-worship. Israel's greatest moral heroes are the Prophets. Their life and work are in the foreground. These are set off against the background of the national history. After a general review centering about the earliest prophets, we consider the era of the decline and fall of the two Kingdoms: Israel and Judah. This era is followed by the period of the Babylonian Exile and the time of the Restoration. The topics for Junior I-II are set forth in Course IV, C-D. (See Curriculum, p. 119.)

**Material for
Instruction
in History**

Our insight into the processes of Judaism in action is further presented in following the course of history after Bible times. The stirring and dramatic incidents of the Second Hebrew Commonwealth are grouped about the great leaders, heroes and Rabbis.

**Post Biblical
History**

THE NEW EDUCATION IN RELIGION.

The topics in history for the Senior grades are as follows: For Senior I-II, Course VII-a. (See Curriculum, p. 122.)

RESUME

The aim of this Lesson is to mark out the materials for instruction in Judaism suitable for the period of early adolescence, ranging from about 11 to 15 years of age, and containing four years of work in religious classes, called Junior grades I-II and Senior grades I-II.

The mental, moral and spiritual characteristics of this period are analyzed on the basis of modern psychological investigations and the conclusions of the science of Pedagogy. It is found that the real work of religious training involving not merely receptivity, but also activity, now begins. Methods of creating such activity rest on a systematic basis of formal instruction in the Precepts and Practices of the Jewish Religion and Jewish Ethics, covering the duties of life as they come into the expanding scope of the experiences of youth.

This is pre-eminently the age of hero worship. Therefore the heroes of Israel, the great leaders of successive ages, are to serve as the illuminating figures revealed against the background of the unfolding history of the Jewish people.

QUESTIONS

1. Describe the characteristics which distinguish the period of early adolescence from the preceding years.

THE NEW EDUCATION IN RELIGION.

2. Write not less than fifty words setting forth your views in reference to the questioning habit in pupils.

3. How would you treat the miracles of the Bible as materials for instruction?

4. Explain the assertion made in the Lesson, that "Self-control is the highest aim, as it is the most difficult achievement and the most precious outcome of all religious training."

5. Give six practical methods of fulfilling the maxim of the Jewish schools, "It is not the knowing, but the doing which is the principal thing."

***Materials for the Instruction of
High School Grades***

Pupils 15 to 19 years old.

The College Outlook



THE NEW EDUCATION IN RELIGION.

Lesson IX MATERIALS FOR THE INSTRUCTION OF HIGH SCHOOL GRADES

The aim of this Lesson is to analyze the mental, moral and spiritual characteristics of the period of life between the ages of 15 and 19 years, designated as adolescence and constituting the High School Age. On the basis of this analysis the materials for instruction in Judaism are to be selected and arranged with due regard to the physical and psychical conditions under which the instruction is to be imparted. Suggestions are also appended for readings and studies after the High School period, by which the matured adult may secure the advanced or "College Outlook" on the field of Jewish knowledge.

**Aim of the
Lesson**

The mass of information collated through the researches conducted by Dr. J. Stanley Hall and others, in his important work on "Adolescence," has afforded a deep insight into this period of development. It is now better known and understood than heretofore that this period is the most critical in life. The youth passes from boyhood or girlhood into young manhood or womanhood. The process of adjustment is the most difficult, trying and dangerous of life. Physically there is the budding and blossoming of the sex-consciousness, with all the fascinations and the dangers of an intense emotionalism. In the mental processes the co-ordination of the faculties of perception, imagination, memory and reasoning is progressing under the gradual development of the powers of reflection. On the moral side of our nature the emotions and the will are more and more subjected to the control of judgment. A true or false judgment.

**The Period of
Adolescence**

THE NEW EDUCATION IN RELIGION.

a worthy or ignoble impulse may make or mar the whole future career. The spirit is profoundly susceptible to the inspirations of lofty idealism, but also most easily swayed by the temptations and weaknesses that assail on every side. Environment, companionships, friendships, the influence of strong personalities,—these are far more determining for good or evil than at any other time, and far outweigh the dead letter of the book. Ambition stirs. The choice of a life's career impends. This is the period in which character is being definitely moulded, convictions settled and conduct determined for all the future.

The Place of Religion in Adolescence

These facts weigh heavily upon all those who as parents, educators and ministers are concerned with the right rearing of a new generation. Their solicitude is deepened by reason of the fact that while the rigors of the "old education" have been relaxed, the power of the "new education" demanded by the changed conditions of present-day life, has not yet become thoroughly effective. Smartness, forwardness and license is manifest in the disrespect for law and authority which breeds the spirit of "hoodlumism" in High Schools, students' strikes and "rushes" in Colleges. It is kindred to the deplorable juvenile delinquency which has called into being our Juvenile Courts and is multiplying our reformatories.

The remedy, it is conceded, is not to be found in a return to the harsh and brutalizing modes of discipline which are summarized in the ancient maxim: "Spare the rod and spoil the child." Such methods yield only resentment and rebelliousness. The real remedy, it is admitted, lies in deepening and vitalizing our religious instruction. The supreme factor in the development of firm, sturdy and dependable character

THE NEW EDUCATION IN RELIGION.

(the whole history of mankind proves) is religion. Yet the religious school is the step-child of our educational system. It must be content with the crumbs of time and attention the secular schools deign to leave. We train our young men and women for culture, for vocations, for success at moneymaking, rather than for character. All other studies are ranked of superior importance, those of religion stand last. All other schools are richly equipped and organized on the most approved pedagogical principles. Our religious schools must be correlated properly with the secular schools. (See p. 105.)

It is the conviction of such men as Dr. Hall that the period of adolescence, above all others, must be dignified and sustained by the influences of every available religious agency. He commends in strongest terms such ceremonials as our Bar Mitzvah, and especially Confirmation, as it prevails in our Synagogues. At about the fifteenth year our pupils are most susceptible to the influences of this solemn and beautiful public ceremonial. Earlier in life boys and girls are not yet ripe for the intellectual side of the preparation. Later in life they have passed the age when the deepest impression may be wrought on their spiritual natures. It cannot be claimed that Confirmation is effective in every instance to fortify and determine character for life. In many instances it is vitiated by superficiality and display. However, unfortunately, it is also true that the marriage ceremony does not always consecrate the home, nor do the solemnities of the burial service always touch the soul and chasten the spirit. The fact that these religious acts are none the less generally so powerful in influencing life for ennoblement is the test of their value. For this reason also Confirmation is to be eagerly seized upon as one of the most helpful

Confirmation

THE NEW EDUCATION IN RELIGION.

factors in the religious education of the adolescent. Let it be understood also that it is not to be a mere bit of sentimentalism, a fever of emotionalism. Religion to the Jew is an inheritance. Confirmation does not mean "joining the Church," although it may well be the occasion for a formal association with the organized religious life of the Synagogue by enrollment in the lists of those who contribute money, time or service. "Confirmation" is a function of religious education by which we signalize the attainment on the part of the individual youth to that period of life when mentally, morally and spiritually, he enters upon the obligations and duties of an Israelite. It is like a formal "initiation," with all the dignity and impressiveness by which such an event should be attended. It is an act by which we would hallow the knowledge acquired and confirm the life by consecrating it to the high principles imparted.

**Materials for
Religious
Instruction**

As the term Confirmation indicates, the purpose of the definite instruction assigned to this class is to deepen and confirm the knowledge of religion heretofore attained. To this end, it is well to review, as a whole, the courses of Religion and Ethics pursued successively in the Junior and Senior grades. It is inevitable, as it is also advantageous, that the classroom discussions during such a review, take on somewhat the nature of a study of comparative religions. Prof. Morris Jastrow, in his book, "The Study of Religion," strongly recommends this method as of supreme value in deepening the influence of one's own religion upon himself, while also making for a recognition of the excellencies of other religions, and so enhancing the appreciation of religion in general.

THE NEW EDUCATION IN RELIGION.

Moreover, the necessity is imposed upon Jews, who live in the midst of the followers of other faiths, to justify their differing from the prevailing religion. High School pupils, in their daily classes, and in the general literature they read, are constantly confronted with these differences. They are frequently put on the defensive by their associates, and even by their teachers. They demand and need an equipment for such occasions, as well as a firm and fixed basis of conviction for themselves, apart from the necessities of defense. For these purposes the teacher will find available materials in such works as:

"Synagogue and Church," by Paul Goodman. Routledge, London.

"Pharisaism," by R. Travers Hexford. Putnam, N. Y.

Dr. Israel Abraham's book and Dr. Solomon Shechter's book, on the same subject (in press).

"The Jewish Sources of the Sermon on the Mount," by Gerald Friedlander.

"Outlines of Liberal Judaism," by Claude Montefiore.

Also articles in the Jewish Encyclopedia and Hastings Encyclopedia of Religion and Ethics. A number of books are cited to admit of the selection of any that may be available.

In the discussion of other religions the polemical attitude must be rigorously excluded. Adolescence is most prone to be an age of bigotry when prejudices become rooted for life. It is only necessary to justify Judaism. This does not imply antagonism to those who differ, but affords an opportunity to inculcate that respect for differences which we ourselves demand.

THE NEW EDUCATION IN RELIGION.

The
r Book

To deepen and confirm in the pupil the principles and doctrines of the Jewish faith it is best to go for the materials of instruction to the Prayer Book. In the historic liturgy, however modified in present-day use, is to be found the soul of Judaism. Here all the sentiments, experiences and convictions of the soul-life of all the generations of the past, live and throb in the outpourings of worship. Each country, nay, each community or congregation may have its own Tefillah or Prayer Book; each may follow a varied Minhag (ritual custom), each may have its own interpretations, yet all Israel is one at heart in worship. It is well to read the Prayer Book for Sabbath and Festivals, explaining the customs, practices and principles in each service. This can be done only cursorily, leaving for advanced students a study of the history of the liturgy and an analysis of the doctrines. What is wanted at this time is constructive work and affirmative instruction. The pupils are to read a certain portion for each class session and should be urged to present in writing whatever obscurities may need elucidation. As far as time and previous preparation allow this reading should be done in Hebrew. The Advanced Course in Hebrew, according to the Chautauqua system of Jewish Education should be followed for drill in Hebrew prose composition and syntax. It is expected that a thorough drill in the Hebrew texts of the Ten Commandments and their translation shall constitute a part of the preparation for the Confirmation. This service is usually and most appropriately held on Shabuoth, the Feast of Weeks, the traditional day for commemorating the "Giving of the Law."

The ceremonials for Confirmation are to be found in various manuals or will be arranged by each Rabbi according to his own conceptions.

THE NEW EDUCATION IN RELIGION.

Social Service

Young men and women of High School age are more eager to do things than merely to hear about them. The zeal for activity must be utilized also in religious training. Possessed of more knowledge and increasing capabilities than those in the grades below them, the pupils of the Confirmation and Post-Confirmation classes should be made to feel the honor and responsibility of leadership in the school. Every opportunity should be accorded to the members of these classes to do things for the school. Such an opportunity is offered during the Assembly when each in turn may act as leader of the divine services. At school entertainments they should be entrusted with the privileges and responsibilities of the arrangement, management and conduct of affairs under the direction of the teacher or other adult in charge. Doing for others must enter more largely into the activities of this than of the previous periods. Heretofore Social Service has been limited mainly to the contribution from week to week of a gift to the school fund to be devoted to some worthy cause of charity. These gifts may well be directed primarily to the promotion of institutions and movements to benefit children, e. g., orphans homes, day nurseries, shelters, children's hospitals, summer outings, playgrounds and the like. In addition to their gifts of money the pupils of High School age and onward should be enlisted in giving the gift of themselves—their time, talent and effort to some share in the work of uplift, conducted by these institutions and organizations. It is of greatest importance that our young men and women be made acquainted with and secure the necessary training and practice which shall quicken their zeal and qualify them for the share they are to take in advanced life in the great work of philanthropy, education and re-

THE NEW EDUCATION IN RELIGION.

ligion. Let it be brought home to their attention that these are the works of applied religion in which the ideals of the school and the synagogue should be actualized. Social service is to be a part of the activities of all the succeeding years.

Jewish History

The survey of Post-Biblical history begun in the Senior II or Pre-Confirmation class should be completed in the Confirmation class. Pupils of High School age should be able to proceed more rapidly than heretofore. The materials have been brought within their range of appreciation and admirably collated in the correspondence School Course VII-B. (See Curriculum, p. 123.)

Post Con- firmation Class

The most glaring defect of our Jewish Educational Curriculum has been the sudden break following Confirmation. This ceremony has been too often treated as though it were the "Commencement Exercises" of the Religious School. Pupils have been dismissed with certificates and have been given the impression that their religious education had been concluded. The fact is that the impressionable period of the Confirmation age rapidly passes into the ripening of early manhood and womanhood. Of all times this is the most vital. The stay and support of religion is then most needed. The broadening mental horizon and the expanded range of experiences yield ten thousand questionings, temptations and doubts heretofore unknown. It is at this time that the guiding counsel, the friendship and help of the teacher of religion is most vital. Yet our schools have made but little provision for this need. The glaring deficiency is only beginning to be supplied through Post Confirmation Classes. The best of these, it must be confessed, are far from being adequate. Their leaders are often in

THE NEW EDUCATION IN RELIGION.

despair as they see the members drift away and note the indifference to Jewish subjects at this time which so often marks the attitude of pupils and their parents. To counteract these deplorable conditions the following suggestions are offered: The whole attitude of mind may be changed, both on the part of the parents and the young men and women once the school offers a "High School Course" and it is realized that the Confirmation Class is but the Freshman and not the graduating year. We have been sending our youth away with an elementary and grammar school knowledge of Judaism. Let us insist on providing them with a more advanced equipment for the great struggle of life which confronts them. True the High Schools do not enroll all the Grammar School pupils. Likewise we may not expect all our pupils to enter the advanced classes, but once the courses are provided we shall develop the taste, the desire and ambition in a goodly number. It must be clearly noted that we are facing a condition, not a theory. Large numbers of our young men and women are drafted into the industrial and commercial world at this time of life and lose their grip on school and all it represents. Those continuing at school work find their energies taxed to the utmost. The enchantments of social life are also now opened up to our young men and women. Against these fascinations all serious endeavors are apt to be foiled, except with the earnest-minded few. There is, however, no cause to despair. Let us provide for the earnest-minded few. Let us wait with patience the passing of the temporary era in which the allurements of the great world shall have yielded to the stress of sobering responsibilities. After young people are mated and have founded their homes, the religious need which has been something mainly im-

THE NEW EDUCATION IN RELIGION.

pressed from without becomes an inner, vital, personal reality. This is especially true when children come into the home and the grave responsibilities of child-training confront young parents. Then they return to their alma mater looking for light and aid. To them the opportunities of the Religious High School and the college outlook on life should be offered. Their High School Course has been merely postponed.

**Methods
and
Materials
for Post
Confirmation
Classes**

It has been found advisable to recognize the distaste of young people of this age for class-room restrictions to which they are continuously subjected. It is therefore well to organize them as a Circle rather than as a class. This step may best be taken before the Confirmation class as such disbands. The election of officers and the drill in parliamentary proceedings are most valuable and attractive. Wide latitude should be permitted to the Program Committee. General musical and literary exercise give stimulus to the talents of individual members. Frequent formal debates are serviceable, both in holding the interest of large numbers and in stimulating the participants to earnest research, the benefit of which accrues to all their hearers. To meet this need the Jewish Chautauqua Society has published several "Debate Syllabi" on "Current Topics," with Bibliography. Live questions of Jewish interest are suggested, such as the Origin and Elimination of Prejudice, Immigration, Inter-marriage, etc. These may be supplemented by others of civic, patriotic, historic, sociologic and communal interest.

**Jewish
Characters
in English
Fiction**

Instead of formal historical instruction, excellent materials for essays, discussions and readings are offered in the Jewish Chautauqua Course book on "Jewish Characters in English Fiction." This course is exceedingly attractive. It seizes upon the passion

THE NEW EDUCATION IN RELIGION.

for fictitious literature among the young. It is sympathetic with the romantic sentiments which now awaken. It impels the reader to take up some of the masterpieces of the English drama and the novel. Selecting those in which Jewish characters are depicted, such as Rebecca, in *Ivanhoe*; Shylock, *Tancred*, and *Daniel Deronda*, the Course-book maps out the materials for practical use in circle work, so as to expose the caricatures of fiction and reveal the true character of the Jew of history. By this means a deep interest is awakened in further studies of the great unfolding drama of Jewish life in which we ourselves are participants. The Jewish Chautauqua outlines of suggested programs on American Jewish History now offer themselves as timely and interesting materials for the third year of this period.

The materials suggested above are designed for the second and third years following the Confirmation class. By the time the fourth year is reached our young men and women are well on past the difficulties of adolescence, and are entering into maturity. They are now prepared to go back to Bible study from the adult's point of view. In the eclectic method required by school conditions, much of the Bible material has been necessarily deferred for this period, and many interesting topics now await consideration. To this end the Chautauqua Course of Jewish Education has made provision in its general survey:

1. *The Open Bible*, a syllabus or course-book, by Rabbi Henry Berkowitz, Chancellor of the Jewish Chautauqua, Part I. Fourteen lessons. Genesis to Solomon, inclusive.

The Last Hi
School Year

THE NEW EDUCATION IN RELIGION.

2. *The Open Bible II.* Continuation of the above; lessons XV to XXXII, Division of the Kingdom to close of Bible.

Study of Judaism

A systematic presentation of Judaism for the general reader is of supreme value at this period. Such a popular presentation is offered in the following Course-Book of the Jewish Chautauqua Society:

The Jewish Religion, by Rev. Morris Joseph, of London. A succinct presentation of the precepts and practices of Judaism as they are held by modern Jews. Twenty lessons.

This may be supplemented with articles from the Jewish Encyclopedia, the reading of Mr. Israel Abraham's concise monograph entitled "Judaism" and issued in the series on "Religions Ancient and Modern," also "Studies in Judaism," by Dr. S. Schechter, issued by the Jewish Publication Society.

Hebrew

It is hoped that in every community provision will be made for a continuous study of the Hebrew language after Confirmation. Until that time the study of the sacred tongue has been limited to preparation for its uses in prayer. Henceforward its cultural uses should be encouraged and a knowledge of the great and important literature it enshrines should be fostered. A reaction towards such an appreciation of Hebrew has set in. This will be accelerated when the claim of Hebrew, alongside of other classical languages, is pressed upon the educational authorities. Columbia University now gives credits to students who present satisfactory evidences of their knowledge of Hebrew equal with Greek or Latin. Other universities will no doubt accord the same. There is no reason why the High Schools also should not offer similar encouragement. This would remove one of the

THE NEW EDUCATION IN RELIGION.

most serious obstacles at present deterring our youth from recognizing the value and following up the study of our precious Hebrew heritage. Such credits extended to this and all the studies in the Schools of Religion and Ethics would dignify these studies in the minds of teachers and students as well. The tremendous force of our great public educational system could be brought to bear, to provide thus a real solution to the vexatious problem that threatens to undermine the democratic and non-ecclesiastical character of our public schools. By this means the effort to make Bible readings and sectarian exercises in the public schools obligatory could be overcome.

For work in Hebrew during the period under consideration the following is suggested: The completion of the advanced course of the Chautauqua System of Jewish Education; Reading of easy prose narrative selections from Ruth; Genesis xli, the story of Joseph; I Samuel i.

We have now concluded our work on the Curriculum of the Religious School. A definite graded course of instruction has been provided from the Primary through the High School grades. For those who may be tempted to seek the fuller and larger outlook of the College course, opportunity is offered either for individual readers or groups forming Chautauqua Circles, Young Men's Hebrew Association Classes, Study Circles of the Council of Jewish Women, Temple Sisterhoods and the like. Courses in the Hebrew Prophets and in Special Books of the Bible are in preparation. Other courses in continuous Hebrew study will be mapped out on application.

For readers of Post Biblical History the following course books are available:

**The College
Outlook**

THE NEW EDUCATION IN RELIGION.

Jewish History and Literature (Post-Biblical)
Course book No. I, by Prof. Richard J. H. Gottheil,
of Columbia University. Covering the period from
the return of the Jews from Babylon to the beginning
of the Christian Era. Sixteen lessons.

Jewish History and Literature, (Post-Biblical)
Course book No. II, by Prof. Gottheil. Covering the
period from the origin of Christianity to the comple-
tion of the Talmud. Sixteen lessons.

Jewish History and Literature, (Post-Biblical)
Course book No. III, by Prof. Gottheil. The brilliant
era of Spanish-Jewish History. Sixteen lessons.

Jewish History and Literature, (Post-Biblical)
Course Book No. IV, by Dr. M. H. Harris. The
Middle Ages to the "Expulsion of the Jews from
Spain." Sixteen lessons.

To this series others are to be added to bring the
course down to our days. Special courses in Hebrew
Literature on the Jewish classics are also contemplated.

RESUME

The qualities of the Period of Adolescence are
analyzed. It is the most critical and decisive period of
life. The importance of religion in this period of
adjustment is now recognized more clearly than ever
before. The value of such a religious act as Confirma-
tion is presented and emphasized. The appropriate
materials for instruction are set forth. Social service
or applied religion becomes a valuable part of the
training.

Work for High School grades succeeding the Con-
firmation is strongly urged. Practical plans for meet-
ing inherent difficulties are worked out, and the ma-

THE NEW EDUCATION IN RELIGION:

terials to be used are offered for Circle work covering three years.

The last High School year marks the entrance into the age of maturity. A survey of the Bible and of Judaism from the adult's viewpoint becomes appropriate.

After the High School age the "college outlook" may be secured by the general readers through the advanced reading courses provided.

QUESTIONS

1. State your views about Bar Mitzvah and Confirmation.
2. Why is a High School Course needed in our Religious Schools?
3. Define "Social Service" and indicate its place in the Curriculum.
4. Contrast the last High School year with the first, in religious education.
5. What is meant by the "College Outlook" on Jewish knowledge and discuss its value.

The Curriculum

THE NEW EDUCATION IN RELIGION.

Lesson X THE CURRICULUM

The subjoined Curriculum contains the entire series of study courses of the Correspondence School conducted by the Jewish Chautauqua Society. On the basis of the principles and plans set forth in Course I, the Lessons have been worked out by the members of the Faculty of that school in the various subjects assigned to them. These Lessons are available for all who enroll as students in the Correspondence School. The Lessons are intended for Teachers in our schools, for those desiring to qualify themselves to become teachers; also for parents and any other persons who may feel prompted to pursue this interesting field of study. Furthermore, there are also added the Reading Courses published by the Jewish Chautauqua Society and intended for "the general reader." The whole series thus provides a guide for Jewish studies from childhood through adult life.

THE NEW EDUCATION IN RELIGION.

Course I-A

THE NEW EDUCATION IN RELIGION : CURRICULUM

1. The General Plan.
2. Individuality in Pupils.
3. Individuality in Pupils (Continued).
4. Personality in Teaching.
5. Materials for the Instruction of Primary Grades.
6. Materials for the Instruction of Intermediate Grades.
7. Materials for the Instruction of Junior Grades.
8. Materials for the Instruction of Senior Grades.
9. Materials for the Instruction of High School Grades. The College Outlook.
10. The Curriculum.

THE NEW EDUCATION IN RELIGION.

Course I-B

**ORGANIZATION AND CONDUCT OF A RELIGIOUS
SCHOOL.**

1. Planning a School.
2. The School Plant and Its Equipment.
3. The School Officials and the Teaching Staff.
4. Grading the Pupils.
5. The School in Action.
6. School Management.
7. The School Spirit.

THE NEW EDUCATION IN RELIGION.

Course II

PEDAGOGY APPLIED TO RELIGIOUS INSTRUCTION

1. Introduction—The Aim of Religious Education.
2. Attention.
3. Perception.
4. Memory and Imagination.
5. Conception, Judgment and Reason.
6. The Emotions.
7. The Will.
8. The Method of the Recitation.
9. The Purposes of the Recitation.
10. The Art of Questioning.

THE NEW EDUCATION IN RELIGION.

Course III-A

PRIMARY GRADES—FIRST YEAR

1. Foreword.
2. Foreword (Continued).
3. Creation—Light.
4. Creation—Order.
5. Garden of Eden.
6. Family Life.
7. Cain and Abel.
8. Noah.
9. Noah (Continued).
10. Abraham.
11. Abraham and Lot.
12. Abraham and Isaac.
13. The Sabbath.
14. Thanksgiving Day.
15. Hannukah.
16. Hannukah (Continued).
17. Afterword.

THE NEW EDUCATION IN RELIGION.

Course III-B

PRIMARY GRADES—SECOND YEAR

1. Foreword.
2. Buying the Birthright.
3. Stealing the Blessing.
4. Life of Jacob—A Wonderful Dream.
5. Life of Jacob—Life with Laban.
6. Life of Joseph—Joseph the Boy.
7. Life of Joseph—From Prison to Palace.
8. Life of Joseph—Joseph the Man.
9. Life of Moses—Saved from the Nile.
10. Life of Moses—The Burning Bush.
11. Life of Moses—Slavery and Deliverance.
12. The Seder Service.
13. Life of Esther—An Orphan Girl made Queen.
14. Life of Esther—Mordecai's Triumph and Haman's Defeat.
15. Life of Esther—Purim.
16. Teaching Prayers and Psalms.
17. Teaching the Commandments.
18. Afterword.

THE NEW EDUCATION IN RELIGION.

Course IV-A

**INTERMEDIATE GRADE LESSONS IN
BIBLICAL HISTORY**

1. General Introduction.
2. Birth and Youth of Moses.
3. Moses in Midian.
4. Moses in Egypt.
5. The Exodus, Passover.
6. Discontent—Marah, Mannah and the Quails; The Graves of Lust.
7. The Fight with Amalek—Faith, the Source of Courage.
8. The Visit of Jethro—Willingness to Learn.
9. Sinai—The Decalogue—Shebuoth.
10. The Golden Calf, Doubt and Sin.
11. The Tabernacle.
12. Rebellion—Nadab and Abihu, Korah, Aaron and Miriam.
13. The Spies.
14. The Desert Wanderings—Death of Aaron; Succoth.
15. Balaam, Son of Beor.
16. Reuben, Gad and half Menasseh; East Jordanic Conquests.
17. Nebo.
18. Joshua, Crossing the Jordan.
19. Conquest.
20. Possession.

THE NEW EDUCATION IN RELIGION.

Course IV-B

INTERMEDIATE GRADE LESSONS IN BIBLICAL HISTORY

1. Deborah.
2. Gideon.
3. Jephtah and Samson.
4. Story of Ruth.
5. Hannah and Samuel.
6. Saul Anointed.
7. Jonathan saves David.
8. David and Goliath.
9. David before Saul.
10. David and Jonathan.
11. David Spares Saul's Life.
12. David and Abigail.
13. Death of Saul and Jonathan.
14. David as King—Hebron and Jerusalem.
15. Bath Sheba—Nathan the Prophet.
16. Absalom.
17. Death of David; Estimate of His Character.
18. Solomon becomes King.
19. Building of the Temple.
20. Solomon's Reign, Glory and Weakness.
21. Death of Solomon; Review.

THE NEW EDUCATION IN RELIGION.

Course IV-C-D

Junior Grades, Lessons in Biblical History.

THE HEBREW PROPHETS

1. General Introduction.
2. Moses as Prophet.
3. Samuel the Seer.
4. Nathan, Gad and Ahijah.
5. The Division of the Kingdom to Ahab, King of Israel. Elijah.
6. The Dynasty of Jehu. Elisha and the Prophetic Schools.
7. Political Conditions. Amos, the Shepherd of Tekoah.
8. Hosea.
9. Review of Kingdom of Judah to Hezekiah. Down-fall of Israel. Isaiah before the Exile.
10. Micah.
11. Review: Judah and Reformation. Nahum.
12. Zephaniah.
13. Habakkuk.
14. Review: Last Days of Kingdom of Judah. Jeremiah.
15. Prophecy and the Exile.
16. Ezekiel, Priest and Prophet.
17. Obadiah.
18. Isaiah, after the Exile.
19. Haggai.
20. Zechariah.
21. Malachi.
22. Joel.
23. Jonah.
24. Daniel.

THE NEW EDUCATION IN RELIGION.

Course V

For Junior and Senior Classes.

THE JEWISH RELIGION

1. Introduction.
2. The Sabbath.
3. Jewish Calendar.
4. Passover.
5. Feast of Weeks.
6. Feast of Tabernacles.
7. New Year.
8. Day of Atonement.
9. Minor Feasts—Hannukah, Purim.
10. Minor Fasts.
11. Synagogue and School.
12. Public Worship.
13. Public Worship, Continued.
14. Private Devotion and Home Ceremonies.
15. Symbols.
16. Dietary Laws.
17. The Jewish Faith—God and Man.
18. Sources of the Jewish Faith—Revelation, Bible.
19. Sources of the Jewish Faith—Tradition.
20. Rewards and Punishments.
21. The Messianic Ideal.

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Course VI
JEWISH ETHICS

HOME DUTIES—Junior I.

1. Foreword for the Parent and Teacher.
2. Duties to Parents.
7. Duties to Brothers and Sisters.
11. Duties to Guests and Servants.

SCHOOL DUTIES—Junior II.

3. Duties to the Teacher.
8. Duties to Classmates.
12. Duties to Our School and Other Schools.

COMMUNAL DUTIES—Senior I.

4. Duties to the Dependent.
9. Duties to the Defective and Delinquent.
13. Duties to Lower Animals.

CIVIC DUTIES—Senior II.

5. Duties to Our Neighborhood.
10. Duties to City and State.
14. Duties to Country and Other Countries.

RELIGIOUS DUTIES—Senior II—Continued.

6. Duties to Our Congregation.
15. Duties to Judaism and Other Religions.
16. Duties to Mankind.

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Course VII-A

**MATERIALS FOR TEACHING POST BIBLICAL
HISTORY AND LITERATURE**

Senior Grade.

1. Value of a Study of the Religious Life of the Jew.
2. Pupils and Some of Their Needs.
3. Ezra and Nehemiah.
4. Ezra and Nehemiah (Continued).
5. The Macabees.
6. Hasmonean Dynasty.
7. Herod the Great and Hillel the Gentle.
8. Philo and the Jews of Egypt.
9. The End of the Jewish State.
10. Jesus of Nazareth and the Origin of Christianity.
11. Jochanan ben Zakkai.
12. The Patriarchate.
13. Bar Kochba and Akiba.

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Course VII-B

**MATERIALS FOR TEACHING POST BIBLICAL
HISTORY AND LITERATURE**

Senior Grade.

14. Judah the Prince and The Mishna.
15. Some Famous Palestinean Rabbis.
16. The Two Talmuds.
17. The Jews in Babylonia and the Exilarchate.
18. The Rise of Islam.
19. Karaism and Saadiah.
20. Political Life of the Jews in Spain.
21. The Poets—Liturgical.
22. The Poets,—Secular.
23. The Philosophers.
24. Bible Studies.
25. The Crusades.
26. Mediæval Jewish Persecutions.
27. Life under the Crescent.
28. Expulsion from Spain—The Dark Ages.
29. Sabbatai Zebi and Spinoza.
30. Mendelssohn and Solomon Maimon.
32. Internal Reformation.
33. The Counter Reformation.
34. Anti-Semitism and Zionism.
35. The Jew in America.

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Course VIII-A and B

**METHODS OF TEACHING HEBREW
FOR SELF-INSTRUCTION**

- A—Elementary—51 Lessons with Notes and Vocabulary. A complete course to insure facility in Hebrew reading and familiarity with the Prayers of the Hebrew Ritual.
- B—Advanced (18) Lessons, with Explanatory Notes and Exercises, being a complete course in Hebrew Grammar and Composition. Correspondence Method.

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Course IX

HISTORY OF JEWISH EDUCATION

1. Introduction.
2. The Biblical Era.
3. The Rabbinical Era.
4. The Modern Era.

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FACULTY OF CORRESPONDENCE SCHOOL OF THE JEWISH CHAUTAUQUA SOCIETY

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COURSES OF STUDY

The following are the Courses of Study :

- I. A. The New Education in Religion, Curriculum—Henry Berkowitz, D. D.
- B. Organization and Conduct of the Religious School—Henry Berkowitz, D. D., and Miss Corinne B. Arnold.
- II. Pedagogy as Applied to Religious Instruction—Mr. David E. Weglein.
- III. Methods of Teaching the Primary Grades. Course A and Course B—Miss Ella Jacobs.
- IV. Methods of Teaching Biblical History in Junior and Senior Grades.
 - A. Moses to Joshua—Edward N. Calisch, Ph. D.
 - B. Judges to Solomon—Edward N. Calisch, Ph. D.
 - C. and D. The Prophets—Rabbi William Fineschreiber.
- V. Methods of Teaching Religion in Junior and Senior Grades—Julius H. Greenstone, Ph. D.
- VI. Methods of Teaching Jewish Ethics—Our Daily Duties—Lessons I to X, by Miss Julia Richman (deceased). Lessons XI to XVIII—Mr. Eugene H. Lehman.

